CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, MAY 20, 1843. VOL. XXII.—NO 20

RELIGIOUS MISCELLANY.

We publish to-day the first of a series of 'Letters by a Layman, to his Pastor, designed to give the reasons why he does not consider the Trinity the doctrine of the Bible.'

My respected Friend and Pastor,—In addressing to you the following series of Letters I have been actuated by two motives. The first was to give you assurance, that any social manœuvres for proselyting purposes have not yet, nor are very likely at present, to change my views of the doctrines of Christianity which I have embraced and professed. The second was, to offer to your disposal, a series of what I deem important reflections, in these curious times, concerning everybody's faith, in a form which I think is rather inviting, and well adapted to that numerous class, whose occupations and habits have necessarily rendered them comparatively indifferent readers. The letters are short that they may not be tedious, and the language is simple, that it may be perfectly intelligible. Learned and professional men cannot always accommodate themselves to these two purposes, lest they should detract from their own dignity. But I have found no such obstacle in the way of my effort, for I am your humble friend and servant.

A LAYMAN.

LETTER I.

Dear Sir,—By the writings, conversation and practice of those who assume the name of Evangelical Christians, I am taught to my deep regret that they deny the name of Christian to those who feel it their duty to worship God as a Unity. And I here wish to be understood to mean a Unity, not only opposed to a Trinity, but opposed to any idea of plurality. A God, that needs no appendages, either of spirit, or of material substance to make his own being and attributes complete. A God who is the Creator and Ruler of every other being in the Universe. One, who, in the true sense of the term *infinite*, is the *only infinite* being that can be conceived of. A God, who is unchangeable; whose attributes cannot be altered, diminished, or any way affected by his dealings or intercourse with his creatures. I regret also to learn, that these same opposers of the Unitarian system not only deny us the name of Christian, because we do not embrace a plurality of *infinite* beings, but, because we do not embrace as infinite some requirements and provisions in God's government, to which they at the same time tell us, our own finite selves are equal.

Now in view of these things I am not about to exclaim, How unfair! no, nor How uncharitable! I know that men are fallible, and in some things all may be wrong. In regard to the theory of our opponents, it may be more reasonable than any other; but all the assertion I would here make upon its reasonableness, is, that with the little gift I have that way I cannot yet so conceive of it. It is my business to study and strive to find that which is *right* as well as that which is good; to re-examine the distinguishing doctrines of the system I have embraced, and see whether the balance of evidence be really against it or for it. And in doing this I hope I shall be enabled to deal faithfully and honestly with my own soul and with all men.

The first grand question before me is this. Is there but one who is infinite, or is there a plurality of infinite beings? Before I can proceed to examine the claims of beings to this attribute, I must first have an idea of the meaning to be attached to the word infinite, for on this, it is plain, the whole question depends. I conceive it to mean, when applied to time, extent, power, quantity, &c., that which is not and cannot be limited; so that it would be folly to talk of different degrees of it. When applied to an intelligent being, I understand it to imply such a being as is not and cannot be in any way or manner, subject to the will, control or influence of any other being or any circumstance whatever. If we subtract one particle from this idea, I do not know why the subtracting should cease, till human fancy should have enthroned with the Infinite the brainless worm that leaves his slimy path in the sand: for I suppose the viewless mite is infinitely well adapted to its own sphere.

I apprehend some confusion has occurred from applying the term infinite, to qualify the properties of finite subjects; but when the term is made the basis on which to rest the claims of Deity, it must be taken in its real unlimited sense, and in this sense I shall use it in this correspondence.

He, who is the First Cause, the Creator of angels and men, the God and Father of our Lord Jesus Christ, is an Infinite being. We cannot find from the whole fountain of religious knowledge even the shadow of an idea, that he has either a beginning or end, that he has any lack of knowledge, that he is in any degree, or any condition either dependent or changeable, that he is in any manner subject to the will or commandment of any other being, or, that he is affected in his own nature and attributes by any modifications of the things he has made. So clear and obvious does this appear that I do not know that any have ever disputed it, who took their religion from the Bible. And I have therefore recorded it here as a standard of reference by which to test the claims set us for other beings to infinite attriutes.

Is there then but one infinite, or is there a plurality of such beings? We read, there are lords many and gods many; but Paul tells us, 'to us there is but one God, the Father, of whom are all things and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Rom. viii. 6. I observe in this quotation, that, though two beings are spoken of as having a relation to creation, yet that relation is differently expressed. It is *by* the Son, but it is *of* the Father. I notice a similar distinction in Heb. 1, 2, '*by* whom also (i. e. Christ,) he (i. e. God) made the world;' and in St. John, 1, 3 'All things were made *by* him.' I do not recollect any passage in the Bible that asserts that any created object is, or ever was, *of* Christ, or that Christ created any thing, as we read that 'God created the heavens and the earth.' But Christ's relation to any work of creation is expressed by the particle *by*. We may say that God delivered the Israelites from Egypt *by* Moses: but this does not make Moses the Jehovah.

We know that God performs many works *by* agents, when not one of those agents could have done anything *of* himself; and this agrees with Christ's frequent assertion, 'I can *of* myself do nothing.'

We will now inquire whether Christ is revealed as an infinite being. It is very common to hear this subject argued on the ground of names and titles; but to my mind, names nor titles make anything, if the attributes should be wanting. I shall therefore look first for the attributes. Infinite has no beginning. Had Christ a beginning? 'These things saith the Amen, the faithful and true witness, the beginning of the creation of God; Rev. iii. 14. I do not know but this passage contains as clear an answer to this question, as can be found in the Bible. If there is a question to be raised up on it, I should suppose it would be, what is meant by 'the creation?' If it means, whatever God has brought into existence, our question stands answered. It may be supposed by some, to refer to a creation in a different sense. 'Behold, I create all things new.' It would then mean, 'the beginning of the (new) creation of God.' But as it has been said that Unitarians are unfair in that they assume a meaning to words which they cannot prove, I should hardly dare to double the fault by assuming the *word* and *meaning* both. But suppose the word new, really stood in the text, what then? Why only this difference. Instead of finding here that Christ was the first being originally created, we should only find that he was the first being created new. Now if he had not been created before, what is meant by creating him new? Or if he be an infinite, uncreated being, how could he be the beginning of any creation? Can we find anything of this, or like this predicated of the Father?

The Infinite has no lack of knowledge. Is Christ a being who is really infinite in knowledge? 'Of that day and that hour knoweth no man, &c., nor the Son, but the Father.' Mark, xiii. 32.

On this point I cannot see why Campbell's idea expressed in the following quotation is not philosophical and just. 'Yet as infinite attributes could not be communicated to finite minds, so the soul of Jesus could be no more *omniscient* than omnipresent, and therefore, might not, at this period, know the precise day and hour here spoken of.' This would seem to imply that Jesus was a being progressive in knowledge, at least while he was on earth. And so indeed we read that he increased in wisdom, &c. But is he to be a progressive being in his spiritual, or glorified state? If so, his is indeed a condition which I had little thought pertained to the Infinite. But I must reserve this inquiry for another letter. Meanwhile if you can discover that I am running blindly into errors on this subject, I trust you will be faithful in striving to enlighten me, and to show what is true as well as what is right.

Yours, Dear Sir, in the love of truth.

GOD, NOT THE AUTHOR OF SIN.

In a late number of the Boston 'Trumpet,' the question is put; 'If God by His foreknowledge and determinate counsel have made certain, any future moral actions of men, how are they accountable for those actions? And the question is treated on the ground that it is *a fact* that God has decreed the sinful acts of mankind. For ourselves we dissent from the doctrine here assumed. We disbelieve it. That a God infinitely good and holy, whose soul abhorreth all iniquity of every description should, by a deliberate and infrustrable purpose, ordain its existence—except indirectly and constructively—is a point of belief to which every sentiment of our moral nature feels the strongest repugnance. It revolts our understanding as much as it amazes our conscience. How can perfect goodness have pleasure in evil? How can the right choose the wrong? It is manifestly inconsistent. The thing is palpably impossible.

But did not God put it into the heart of Joseph's brethren to hate him and sell him for a slave? And did he not move the Egyptians, the king and the people to oppress the Israelites and refuse to emancipate them, when Jehovah had said: 'let my people go that they may serve me?' We reply to all demands of this character by repeating the declaration already made, that we do not believe that God ever decrees an act of sin, nor that He ever inclines, instigates and impels, a man to the commission of it; nor that any such fact or doctrine is taught in the Holy Bible. He has there said; 'O do not the abominable thing which my soul hateth!' Is it possible that God should choose and determine that what He strongly hates should surely be? Can God have complacency in that which is the object of His utter aversion? If a truly good tree cannot produce evil fruit, if a perfectly good man cannot live wickedly, and if a discreet and virtuous parent cannot seduce his children into vice; how then can He, who ever looks on iniquity with hatred, ordain them to do the very thing which He has forbidden them to do?

But how shall those passages of Scripture, above referred to, and others of similar description, be understood? Do they not teach that God had a secret will directly the opposite of that, revealed in His holy law?

We think not. The Scriptures are written in popular language. And all popular language contains many philosophical inaccuracies. The ancient languages embrace more of them than the modern. Philosophy was then less developed. Modes of speech were then in vogue which modern ears could not easily tolerate. In the Bible, *consequences*, however incidental, are spoken of as things *designed* and *intended*. The motive is described from the effect. The prophets often charged the people with *the motive* of provoking and displeasing God. 'Ye have done those things *for to provoke me* to anger.' This accusation is often reiterated. The people of Israel are declared to have committed their idolatries for the very purpose of making God angry with them. But certainly the people did not act from that motive. It is taken from the effect. God was provoked. It was the effect of the idolatries and vices of His people. But it was not the motive which actuated them.

Isaiah, the prophet, had his commission in the following words: 'Go and tell this people; Hear ye indeed, but understand not; and see ye indeed, but perceive not: Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and be converted and healed.' In this passage, the effect, the consequences, is attributed to the purpose, the motive. God, foreseeing what the consequence, in a measure, would be, announces it as predetermination on His part; and as a design or motive, on the part of the people. Yet no one can reasonably and seriously believe that the design, and motive of the prophet's mission and labors was to deteriorate and corrupt, instead of reforming and rectifying the house of Israel.

We may now apply this principle to the case of Joseph and his brethren. 'Now, therefore,' said he to them, be not grieved nor angry with yourselves that ye sold me hither: for God did send me before you to preserve life. God sent me, to preserve your lives by a great deliverance. So now it was not you that sent me hither, but God.' The whole movement is here described by *the event*. The effect is described as being the motive. There is no necessity of understanding that God willed and disposed the hearts of Joseph's brethren to hate him and to treat him as they did. But the whole transaction is contemplated in the light of the event. And all this is done in accordance with a natural principle; that of attributing the character of the consequence to the *cause* which, either near or remote, produced it. As the effect of the Israelites idolatry was to provoke God, this is charged upon them as being their motive. As the consequence of a faithful prophet's admonitions was to render the impenitent among them more obdurate and guilty, this consequence is spoken of as being the motive both with the admonisher and the admonished. And as the consequence of Joseph's being hated and sold into slavery was to provide an asylum for the family of Jacob, it is declared to be the design of Divine Providence. The representation is in the style of popular representation. It is not to be understood philosophically. If Joseph had not been sold into Egypt, the Providence of God would have provided other means of preservation. The Edomites and the Moabites and the Ammonites; the houses of Esau and Lot, were preserved, though no Joseph had opened for them an entrance into the store houses of Egypt. God is not dependent on the materials which the wickedness of man furnishes for the accomplishment of good. He can make use of them, but has no need of such furniture and implements.

But does not God foreknow? We admit, maintaining, however, that foreknowledge possesses no efficiency. It is not the cause of things foreknown. Nor is it a purpose or decree of them. We moderns, as well as the ancients, often speak unphilosophically. We speak, and think also, of foreknowledge, and of necessity and of time, as being causes. But we make mistakes. *Necessity* is no cause of anything. *Time* is not a cause of anything. When a millstone falls upon a crystal, the former necessarily crushes the latter to atoms. But it is the millstone, not necessity, that shivers the glass. Necessity is nothing out the relation, the certainty, existing between the cause and the effect. It is a thing having no independent existence. And the fact is similar in regard to time. We are in the habit of saying that, 'time will reveal;' 'time will accomplish; time proves all things.' All this, however, is figurative language. Time, itself, has no power. It is not the cause of any thing. Time is only that in which causes operate and produce their issues. It is a relative not an intrinsic existence. Before changes and succession began, time was not. And without them, it is nothing. When we speak of time as acting we attribute to it the power of the things, the causes which act in time, but yet are entirely distinct from time itself.

But is there not a fixed and adequate cause of whatever is foreknown? Be it so. These are the fixed tendencies of Divine Providence, and God's power of special interposition. These produce whatever comes to pass. And with these God is perfectly acquainted. How often God specially interposes we cannot know. But we disbelieve that He ever interposes to produce sin. If He does, He thus becomes the Author of it. But the known, constituted tendencies of Providence are sufficient, in our view, to account for all the evils, natural and moral, in the world. And it is only in a constructive sense, that these can be ascribed to God. He is good, and doeth good, and that only. S. F.

EVERY ONE OVER AGAINST HIS OWN HOUSE.

But we must come to the plain suggestion of our text, 'they repaired every one against his own house.'

As a community, we need to be specially cautioned, that our greatest safety lies in our homes, where our sympathies and our duties are, and where our religious duties, surest recognized, may best be performed. The love of home is next to the love of God; it is intimately blended with this, inducing to it; and, as it regards states and individuals, it exerts the most salutary, as it regards the religious community, the most sanctifying, spiritualizing influence.

We will consider then, first, the usefulness of staying at home, and the beauty of fostering piety at home. That man who has no home, is to be pitied. He who has no affection for the homestead, is to be reproved. Those parents, who can neglect home, are to be despised; those children who avoid it, will be ruined. A pleasant home is at once the greatest blessing and safeguard for the child; a cheerless, or a wicked home, at once the greatest curse and exposure. Our home associations are ingrained and will be permanent, and our earliest affections will be our last. I can fancy, that some friendly hearer is saying to himself, 'this is all very true, but very trite; we all know this.' True, I am aware that you all know it; and I would that your knowledge were reduced to practice. I know, too, that I am placed here not to delve in subtilties, in hopes of dragging to light some dazzling new truth, but to enforce in all sincerity, and with what power I can, the practice of old duties. Looking upon my parishioners in an affectionate spirit of sympathy; upon society at large with friendly interest; upon the times as full of good as of evil; I ask, before every discourse, what sin most needs rebuke; what danger, guard; what inexperience, advice; and what virtue, commendation? Under this last head we range domestic virtue. There seems to be a truant disposition in this community, and especially among the gentlemen; most of the evenings are spent abroad. The social circle, it would seem, is wanting in excitement; or man has so long been accustomed to live, move, and breathe in associations, as to recognize action only in combined action; the individual feels lost, his unaided efforts powerless, and his home dull. I am now speaking of the sad effects resulting from too frequent an absence from the domestic circle, in search of a wider sphere even of usefulness; from our losing a relish for the purest sympathies and sweetest affections of our nature. That man is cruel and unjust, who condemns the partner of his bosom to long hours of solitude, while he seeks excitement in committees, or lyceums, or, yet worse, mis-spends his hours at the feast or the card-table. Those nations are most respectable, as are those individuals most happy, among whom the pleasures of home are best known and appreciated. It has been said, that the dissipated French are at home, only when abroad; whereas the virtuous Swiss, and the respectable German, reluctantly quit the homestead, and long for their return.

Blessed are they, whose pleasures are found by the side of their duties; who are to be found at home, building by their own house. I have spoken of lyceums and their lectures, by no means with disrespect. So far as they take the place of more frivolous amusements; so far as science, or history, or literature, woos us from the maudlin sentiment, and shameless indecency, of the modern drama, so far they are doing a good work. But this may be overdone; your children are expectants of knowledge; they may not roam the streets, exposed to all bad influences; most then do they require your kindness, when, from want of it, they are most exposed. Lend them your experience at home; give them a shield in the very word, and build up around your own house a wall of good tastes, and sweet influences. But here the philanthropist puts in a strong plea of disinterestedness, and the place-man talks of public spirit, and the agent tells the need of unceasing vigilance, and a zeal that never tires. But whence this sad necessity? Why, for the very reason that men do not, will not, 'repair, every one against his own house.' God and nature divide mankind into fathers, mothers, and children. Sin and passion only, call for [illegible] lance; our duty in the former relations complied with, the necessity for the latter will cease.

The duty and beauty of exhibiting piety at home, lead us to the subject of Revivals, or irreligious excitements on religion. The word Revival, tells of growth in grace, and spiritual progress. We are all, I hope, in favor of this. The spirit of benevolence constrained Jesus to weep over the city of Jerusalem, saying, as he looked upon all its wickedness and hardness of heart, 'Oh, if thou hadst known, even thou, at least in this thy day, the things which belong to thy peace.' This spirit should preside in every breast. Here we see the well-beloved and chosen one of God in tears; and they who love God and their brethren, may now weep, that so many are mistaking their way to those things which belong to their peace. Nehemiah was serving his God when he rebuilt the prostrate defences of Jerusalem, and restored its altars, for this city was their kingdom of Heaven upon earth. We know that our kingdom is and should be within, an abiding kingdom; our soul the temple, our hearts the altars. We must all desire that the indwelling spirit of the Father may descend, and find here a fitting residence. We long, then, for a revival of religion among us; that a deep concern may be felt alike among pastors and their people, for the spread of truth, the advancement of the Redeemer's kingdom, and the salvation of souls. Oh, that in answer to our earnest prayers and anxious longing, the Spirit of the Most High God may come down upon us, with an influence like that of the silent sunbeam and the gentle dew of Heaven. Let our hearts be engrossed in the solemn business of religion, and let a calm, subdued, and holy spirit, evidence the presence of the God of Love. We would all rejoice in the good work of grace, that would fill our dwellings with peace, our hearts with joy, and our souls with righteousness. Oh! that the gay, the frivolous, the heedless, and unthinking, who flutter away the precious season of probation; or the busy worldlings, who weary themselves in very vanity, merged in folly, or burdened with care, and sunk in despondency, would only reflect that the hour draweth nigh, to some how nigh ye know not, when the eye shall lose its brilliancy, the cheek its bloom, the hand its cunning; when earthly pleasures can no longer entrance our senses, nor enchain our desires. Then would they prepare for Heaven, and put a noble courage on, to strengthen them as they tread the paths of righteousness. We would call upon all, the young with their ardor; the aged with their experience; manhood with its vigor; woman with her tenderness; upon all, with single eye looking unto God, to pray, anxiously, that the spirit of truth, and holiness, and love, may more abound in our hearts, and be better evidenced in our lives.

And to effect this, let us have an organization; we must make the effort, and God will crown our efforts with success. And in what shall this organization consist? Shall the preacher effect this much desired change? Shall we look to the teachers of our Sunday schools, or church members, to roll away the stone from cold hearts, that their Lord may rise? All this were well; but this will not suffice. We must build around us the wall of faith, even as Nehemiah restored the defences of his beloved Jerusalem, 'every man over against his own house.' When we do this, God will bless us with a true revival, not curse us with dangerous excitement; and here the distinction, we are too prone to loose sight of, between the transient and the permanent, between a true revival, the hope of man, blessed of God, and a spurious revival, resulting from human machinery, and untempered zeal. The former animates us to unwonted effort; the latter, the excitement passing, dispirits, intimidates, and unnerves the soul. The one seeks grace, to support and redeem nature; the other is the child of invention, and seeks to gain Heaven by a Babel of its own erection. The one enrolls all mankind for the warfare, and incites every one to build over against his own house, making Christ the corner-stone; the other, developing talent it may be, strenghtens itself by combinations, and rears its altars to an unknown God; boasting itself of temporal success. Thus I do solemnly protest against irreligious excitements on religion. The sudden, fitful glow, is succeeded by as sudden a chill. The spirit, overtaxed, is paralysed, and the young convert, with all his vivid conceptions, is doomed to disappointment; what a false zeal has forced to premature luxuriance, dies for want of root, and the last estate of that convert is worse than the first. I object to these excitements, inasmuch as they are apt to degenerate into scenes of fanaticism and wild-fire. Truth springs and grows in the heart, as our verdure in the spring-time. The smile of love from on high touches our hearts, and gratitude brings her offerings in joyful trust, and sanguine hope; the dews of Divine grace descend, and the spirit puts forth its strength, and our lives are crowned with beauty, as our fields with verdue. But, not to overtax your patience, my principal objections to revivals are two; they are irreverent, and border upon blasphemy, they are uncharitable, and induce bitterness.—*Rev. William Gray Swett.*

For the Register and Observer.

Westford, April 23, 1843.

A SUGGESTION TO THE YOUNG MEN OF THE UNITARIAN DENOMINATION.

My Friends,—The thought suggested itself to my mind, as I was reflecting upon the duties of the young man and the religious wants of our country, (and especially that interesting portion of it, the West,) that it was in our power to do something towards sending the gospel to our brethren in different parts of our country who are destitute of the preached word. An earnest appeal has been made to the Unitarian denomination by the friends of missions to contribute to this great and good cause, and I am pleased to know that it has been heeded, because it confutes the often repeated, and *false* charge, that Unitarians were not favorable to missions. But I am digressing from the points to which I wish to call your attention more particularly. I said that it was in our power to do great good. Is it not? Yes, you will all concede to this. Is it not also our duty? Yes, it is the duty of every person who is blessed with the gospel, to aid in giving it to those who are destitute of its heavenly influences. Shall we heed the injunction of our Savior, to send the gospel into all the world? or shall we not; if we do not heed it, we, in my opinion, neglect one of the greatest duties imperative upon man. We have authentic accounts from the South and from the West, of the disadvantages our brethren there labor under. Some have no preaching, others have no comfortable place to worship; there was one in particular, which attracted my attention and sympathy, the Society at Geneva, who are obliged to worship in a small room, contiguous to a rum shop, and who are obliged to inhale its poxious perfumes. Shall we, young men at the East, who through the Providence of God have had our lots cast in pleasant places, and who are permitted to worship God in the beauty of holiness, and to receive the gospel in all its purity, see it contaminated thus? Shall we shut our ears, and be deaf to the solicitations of our brethren for aid, to build a Church? I trust not. You who have been blessed by the heavenly influences which have emanated from the Church of Christ, cannot, you will not.

If we are disposed to do anything in this good work, what course will it be best for us to take? I have thought that it would be well for those young men who are favorable to the cause, that they should in each Society form themselves into a Society, Auxiliary to the American Unitarian Association, and when they raise funds, to send it to them, to distribute as they may deem proper. My friends, if you should think the suggestion worthy of your consideration, I hope you will give it a candid and serious one; and if it should not meet your approbation, if you are willing to do something for the cause, please to suggest some other way of procedure.

A YOUNG MAN.

ON THE INTRODUCTION OF CHRISTIANITY INTO GREAT BRITAIN.

There are certain reasons, which we shall specify, for regarding the introduction of Christianity into Great Britian as an historical subject of peculiar interest at the present time.

The obscurity in which the early history of all nations is proverbially involved extends even to those portions of its history which may be, of themselves, of the most solemn interest. The sacred character of an event does not at all prevent its being affected by the general darkness by which it may be surrounded. When a country has emerged from barbarism, its history, whether religious or general, will partake, in its clearness, authenticity, and fulness, of that improvement which has taken place in its civilization. But in proportion as darkness hangs over its manners, customs, and information, will obscurity rest on the indigenuous, and, to some extent also, the foreign history of all the events connected with it, whether sacred or general. For this reason it is, that the history of Christianity is so comparatively clear and authentic in Greece and Italy, and so obscure in Gaul and Britain. The former nations had passed out of barbarism, and were at the acme, or even beyond the acme, of their civilization, and therefore could preserve adequate and sufficiently authentic accounts of the important events occurring within their precincts; but the latter nations had no civilization and no literature at the corresponding time in their history, and therefore the memory even of the most sacred and interesting events was involved in the obscurity which rested on all the others. The truth of this general statement received long ago particular confirmation from an inquiry into the history of the introduction of Christianity into Great Britain. This important event, with the subsequent results, was found to be immersed in the same difficulties and uncertainties as surrounded the general domestic history of the nation, and only a few well-ascertained facts stood out from the mass of evidently fabulous or very dubious accounts in which these early times of our national existence was shrouded.

It was, therefore, after sufficient discussion, settled, and generally received, that whatever possibility or even probability there was, of some of the traditious respecting the introduction of Christianity being true, there was no sufficient proof of that religion having been widely received among our ancestors of this island, and permanently and generally established among them, until the year 596, when Augustine and other Christian divines were sent on a mission, by Gregory, the Bishop of Rome, for the conversion of the island. This stood out in our history as a settled date—to be communicated as confidently even to children in their education, as the dates of the invasion of Julius Cæsar, or the conquest of William of Normandy. Recently, however, the opinion has been again disputed, and the nation has been called upon to revise the ground of its judgment. It has been asserted that there existed a regularly constituted British Church (which exists still) *previously* to the visit of Augustine; that the nation had been converted long before; and even that it was highly probable that the Apostles themselves, and especially the Apostle Paul, preached the faith to our ancestors.

Now when such opinions as these, after having lain dormant for a long time, are revived by persons of respectability and authority, many men, knowing little of the thorough sifting which they have on previous, though forgotten occasions, undergone, receive them as probable, or as absolutely true; and even those who are disinclined to admit them, are yet so surprised by the unexpected revival of views which they had deemed obsolete, that they are as much at fault as many a man would be if called upon to state why he rejected the Ptolemaic in favour of the Copernican system of the Universe.

There are two causes also which favour, and one of them accounts for, the revival of these exploded views. The first is, the every-day love of antiquity, so natural to the human mind. The belief that an Apostle trod our shores, and founded a Church among us, would have, we think, to every Christian mind, a certain fascination. And the nearer authentic history would bring us to such a point, if it could not bring us quite to it, the better pleased we imagine would the majority of us be. In the case of many nations, and our own among the number, as far as any belief of the kind has ever prevailed in it, the wish has been the father to the thought. The general antiquarian zeal and feeling of a people, therefore, will at all times account for the origin of such traditions, and for their occasional revival—men catching at straws, when floating in the direction of their own predilections, and only consenting to resign their hold of them when incontestibly proved to be but straws.

But the second and more powerfully accounting cause lies in the desire of a portion of our ecclesiastical community to trace the established church of this country up to an origin and foundation that shall be entirely *independent of Rome*, and if possible *itself apostolic*. From such a process, if successful, two advantages would accrue; first, the English Church would be relieved from what used to be our glory, but is now it appears to be regarded as our shame, the charge of scism—of separation from the acknowledged Catholic Church of Europe. What man has done, man may do, and therefore if, in times gone by, a portion of the Christians of Great Britain thought it right to throw off the authority of the Roman Catholic Church, and to dissent from many of her doctrines, there can be no reason in the nature of things, why in after times another portion of British Christians should not throw off *their* authority, and dissent from *them*.

But if it can be shown that they did not owe their Christianity to Rome; that they were not converted by Rome; but constituted an independent Church, before any missionaries from Rome visited them—if it can be shown that they had even an apostolic foundation from Paul, just as much as Rome had from Peter; then it follows that they would have an ecclesiastical claim to independence from the first—they could not be said to have separated from Rome but to have joined and symbolized with her, till they discovered that errors had crept into both communions, and determining to reform themselves, they had a perfect right to do so, whether Rome, would follow their example or not. This would render the present English Church the representative (and in its own estimation, the exclusive representative) of eighteen centuries, and make the Reformation, not a rebellion against unrighteous authority from without, but an internal self-recovery, —and thus, it would be argued, the Church, being of apostolic foundation, possesses apostolic authority, and is privileged to treat those who dissent from her community, not as men claiming the Protestant privilege (as it used to be deemed) which she herself had claimed, but as schismatics, rebelling against legitimate ecclesiastical authority. The succession would not have passed through any polluted source, as it is sometimes reproached with having done; the Church of England would no longer be a Church of Parliamentary and Regal and recent foundation, but of primeval and apostolic origin, and entitled therefore to exercise the same authority over the inhabitants of Britain, as the Church of Rome over the inhabitants of Italy.

What we have now briefly mentioned is sufficient to account for the interest which now once again attaches to the question, of the time and the mode in which the Christian Religion was introduced into this country. In this interest, many will participate, not exactly on the same ground perhaps as that on which the interest of the ardent admirers of an authorative ecclesiastical establishment rests, but because they will not be unwilling candidly to reconsider the basis on which the assertions of so early an introduction of our Faith are grounded, and to ward off the danger the unhesitating reception of these assertions, with all their supposed consequences, might seem to threaten to the cause of religious liberty in this country. Not however, be it observed, that these consequences are really involved even in the admission of these facts; for though we were to find, as we should be very glad to find, as we are pleased to suppose is possible, that, St. Paul himself preached Christianity in Britain, it would not in

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any way divert our gaze from that foundation on which Paul himself stood, of which Jesus Christ was the chief corner-stone, or take away from us the liberty wherewith Christ had made us free: nor should we be able to perceive by any process of reasoning, that because that venerable Apostle had preached within our island 1800 years ago, since which time Romans and Saxons and Danes and Normans had resided in it and altered its races, and Paganism itself been all but universal, any young gentleman in the nineteenth century could have any proof for us that St. Paul had endowed him with infallibility, or had given him or any one else transmitted authority in religious matters over his fellow-creatures. We should still maintain with as clear a persuasion as ever, that to his own master each man must stand or fall.—*Christian Teacher.*

CHRISTIAN REGISTER.

BOSTON, MAY 20, 1843.

We have received the following communication from the author of a Sermon we noticed a few weeks since. It was not accompanied by any request that we should publish it, but presuming that he would wish his explanation to have the same circulation as our remarks upon his discourse, we cheerfully lay it before our readers. In the heading we gave to our article, and in the remarks we made under it, we did not intend any unfairness or undue severity; nor do we perceive, even after reading the gentleman's explanation, that we are particularly guilty on this point. We charged him with making 'an unfounded and shamefully dishonest assertion.' This charge rested upon the general tenor of the whole passage which we quoted; which was calculated to give a false impression. It referred particularly to the following sentence. 'Is it not true that a New Testament *has been printed*, and is used by the Unitarians of Congregational and Puritan New England, once so firm in the orthodox faith of the Trinity, in which these portions of these two Gospels are printed in brackets, with a long note falsely declaring that they are spurious and unworthy of credit.' By all the rules of rhetoric and criticism, the interrogative form here must be considered, not as implying doubt, but as giving strength and emphasis to the affirmation. The writer makes a strong, general, unqualified declaration. In his communication below, he offers two considerations in explanation of it, which do not seem to us entirely satisfactory.

First, That he does *not* say that such a New Testament ''is used by the Unitarian *congregations* in New England, but that it is used ('how extensively I cannot be supposed to know') by the Unitarians'' &c. If he 'cannot be supposed to know,' he ought not to *have assumed to know*, nor have stated as a prevalent opinion and practice among Unitarians, that which he subsequently admits, 'many Unitarians even might be surprised and shocked to learn.'

Secondly, That he does not say that such a New Testament has been *printed*, but only that it is used by the Unitarians of Congregational and Puritan New England—and this, because a comma is inserted after 'printed' in the sentence above quoted. We cannot claim to be learned in orthography and punctuation, and therefore cannot decide upon this point. We can only say that we should be sorry to have the truth or error of an assertion we had made rest upon giving such force to a comma; and we regret that Mr. Huntington did not make his meaning and the distinction for which he contends more clear, in as much as we fear that nine hundred ninety nine persons out of a thousand, would consider him as asserting that the New Testament in question was *printed*, as well as used by the Unitarians of Congregational and Puritan New England. These two considerations are all that seems to us important in the explanation offered by Mr. Huntington. How far it is satisfactory, and meets the case may be judged of by an illustration. Suppose we had said in our paper 'Is it not true that there is a want of reverence for the Scriptures among the Episcopalians? Is it not true that in a large part of the Episcopal Church, the opinion has become prevalent that the common version of the Bible is a very imperfect and incorrect translation? Is it not true that a revised English translation of the New Testament has been printed, and is used by the Episcopalians of England? Now we say could this have happened, had Episcopalians a proper reverence for the Scriptures?' Suppose we had written thus in our paper, and when charged with making an unfounded and dishonest assertion, had explained ourselves by referring to Archbishop Newcome's translations of the New Testament and of the Prophets, and by insisting 'that we did not say this translation was used by Episcopal congregations, but by Episcopalians, (how many we could not be supposed to know,) and that some intelligent Episcopalians, born in England, had shown us copies of the Archbishop's translation of the New Testament,'—would this be considered a satisfactory explanation of the general and unqualified charge we had made?

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To the Editors of the Christian Register.

Gentlemen,—I have received a number of your paper containing a notice of a Sermon lately published under my name. This notice is headed with the words, 'An unfounded and shamefully dishonest Assertion,' in reference to a statement quoted from the Sermon itself. The statement thus severely characterized, is, in brief terms, and omitting irrelevant matter, that, 'the opinion has become prevalent among the Unitarians in New England, 'that the first chapters of St. Matthew's Gospel and of the Gospel of St. Luke, in which alone the miraculous conception and birth of Jesus Christ are recorded, are spurious and not a part of the primitive Gospel:—and that the whole story is a fable, and that our blessed Lord, instead of being Immanuel, God with us, the Eternal Word made flesh, was no more than the Son of Joseph and Mary by ordinary generation;' and further, that a New Testament has been printed, and is used by the Unitarians of Congregational and Puritan New England, once so firm in the orthodox faith of the Trinity, in which these portions of those two Gospels are printed in brackets, with a long note falsely declaring that they are spurious and unworthy of credit.'

You sustain the epithets, 'shamefully dishonest,' applied to these statements, by alleging that no such 'New Testament has been printed and used by the Unitarian *Congregations* of New England;' and that the opinion is not *prevalent* among them 'that the first chapters of Matthews and Luke's (*sic*) Gospels are spurious.' It is admitted however, that such a New Testament has been '*reprinted* in this country,' but, it is contended, with the omission of the brackets in which the chapters are included in the original publication; and that it is used, although by a 'limited' number of persons. It is stated also that the note inserted in this 'Improved Version' of the New Testament does not 'falsely declare that the chapters are spurious,' but simply 'makes a strong statement against their genuineness.'

To this, Gentlemen, I reply:—First; I have not asserted that the 'Improved Version,' as you term it, is used by the Unitarian *Congregations* in New England, but that it is *used* (how extensively, I cannot be supposed to know) by 'the Unitarians.' That it is not used by all Unitarians, was not necessary to be stated, for this was known by the congregation to whom the Sermon was preached, of whom some were, or had been, Unitarians themselves; and that it is used at all, was stated as a thing by no means generally known, and which many Unitarians even might be surprised and shocked to learn.

Secondly; I have asserted nothing as to the place where, or the persons by whom, this version was printed, as you may convince yourselves by referring to the punctuation of the passage in my discourse which was delivered as it was punctuated. I asserted nothing as to the printing, (or *reprinting*) of this Version; both because I knew nothing certainly, and because I was occupied with another thought, in the expression of which is clearly developed the emphasis of my assertion,—that this version 'is used by the Unitarians of Congregational and Puritan New England, *once so firm in the orthodox faith of the Trinity.*' It is very possible however, gentlemen, that you do not enter into the feelings, with which, as a descendant of those Puritans who verily deemed that they were laying in New England, broad and deep, the foundations of an *immutable orthodoxy*, I regard this portentous fact—the evidence of their failure in that self-willed, but not ignoble enterprise, for the sake of which they separated from the Church, and abandoned the Country of their Fathers.

The copies which I have known to be so used, whether printed in England or in America, had the chapters included in brackets. They were exhibited to me by Unitarians, intelligent and respectable men, (not 'scholars')—Bostonians by birth and education, who all advocated the opinion which you deny to be *prevalent*, with an easy and contemptuous confidence not usual in those who maintain a notion entirely singular.

The opinion however, the prevalence of which I have asserted, is, as you may see again by reference to my discourse, not merely or chiefly that of the spuriousness of the first chapters of St. Matthew and St. Luke, but also, that which denies the miraculous conception of our Lord, and his birth of a Virgin, whether springing from the critical rejection of a part of the sacred Canon' or from those abstract principles of rationalism which are the real strength of your system. That this opinion is not prevalent among Unitarians, is, I confess, news to me. That it is not held by the present proprietors of Kings Chapel, I am rejoiced to hear, and shall find a satisfaction in thinking that whatever they have retained of the Festival System, may have contributed to preserve them from an error so shocking.

Undoubtedly, that which imparts the reprehensible emphasis to the note '*making a strong statement against the genuineness* of chapters in the two gospels, is the inclusion of the chapters themselves in brackets. I should consider a version so printed as making a *declaration* essentially false, as to the authenticity and credit of this portion of the Canon. If therefore my language does not describe the note in question with verbal accuracy, I cannot see that it misrepresents its real drift and tenor, which is to produce the impression of the chapters being spurious, to represent them as of dubious authority, and in fine, to discredit the narrative. I described the note from memory, and transferred to my language my indignant recollection of its tenor:—an inaccurate—a not precise—statement, it might be termed; but 'false,' shamefully dishonest,'—such epithets, I apprehend are in no sense applicable to it. I am very willing to allow that the omission of the brackets in the American edition alters the case essentially so far as that is concerned; and as to the word 'falsely,' which seems to have excited some feeling, it was intended by it to deny the spuriousness of the chapters—to affirm their authenticity as a matter not to be held *questionable*, not to impute wilful misrepresentation to those who questioned or denied it. I, at least, had no design to insult, however strongly I may have expressed my sense of an attempt to undermine the faith of persons at once in the Canon and in the Creed.

You say of my statement, as represented in your questions and call for proof. 'The assertion is false.' I might in the same spirit, and not without apparent justice, reply—'The denial is an evasion.' But I will rather consider it as an unconscious *ignoratio elenchi*:—whether the facts justify such epithets as you have seen fit to apply to my discourse, I leave to your own sense of Christian and gentlemanlike decorum. I remain, Gentlemen,

Your obedient servant,

JEDIDIAH HUNTINGTON.

Middlebury, Vt., April 28, 1843.

For the Register and Observer.

THE FIRST CONGREGATIONAL CHURCH IN NASHUA AND ITS PASTOR.

Messrs. Editors,—In your paper of April 22d, is a reply from M. H. S. to the communication of F. W. H. touching the matter of the expulsion of Mr. J. K. Marshall from a Church in Nashua. With thanks to my friend F. W. H. for the interest and pains he has taken in the affair, and without doubting his superior ability to vindicate his former article, yet being on the ground and more conversant with the facts in the case and with the character of M. H. S., I will take the liberty, with your permission, to say a word in review of his reply to F. W. H.

M. H. S. as some of your readers may not be aware, is no less a personage than Rev. M. Hale Smith, the present pastor of the First Congregational Church in Nashua. He assumes to point out three errors in the communication of F. W. H. Under the head of 'Error 1,' he says that the statement of F. W. H., that the expulsion of Mr. M. was 'occasioned by Mr. Marshall's exchanging Orthodox for Unitarian worship' is 'wholly false;' that it was unknown to the Church that Mr. M. attended 'Unitarian worship;' and that 'the first and only intimation that the Pastor or the Church had that such was the custom of Mr. M. is found in the letter of your correspondent.'

Now this is altogether improbable. How could M. H. S. know that 'the Church' were ignorant of this fact? Mr. M. had attended Unitarian worship for nearly the space of a year, previous to his expulsion, and on being exhorted to return to Orthodox worship, had repeatedly refused, on account of the iniquity which he had seen in the management of the Church. And when Deacon Whitney last visited Mr. M. on being assured by the latter that he could not be induced to return and walk with his Church, the former said, 'well, my dear brother, if you will not return and worship with us, I hope you will attend some '*Christian* meeting.' This was spoken with that insinuating emphasis with which the leaders of the Orthodox Church in Nashua are wont to speak of liberal Christians, and by one initiated into their tone of feeling and modes of expression, it was easily interpreted. No discerning man, familiar with the state of religious society in this community, will believe that a member of the Orthodox Church in Nashua could leave their worship for that of a liberal society, and his case elicit the attention of the Church and the visits of its officers, and they remain ignorant of his place of worship. No one will believe this without good testimony, much less on the assertion of M. H. S.

M. H. S. further states that all the action in the case of Mr. M. was based upon his 'profaneness and general impiety.' That this was the *pretence* under which the Church acted, no one doubts. But that this was the *real* ground of action, or that 'the object was to bring him to repentance,' no disinterested person acquainted with the facts believes. No complaint was ever made of the 'profaneness' or 'habitual impiety' of Mr. M. during the five years that he worshipped with that Church, nor until he left its communion, avowedly on account of its corruption and hypocrisy, and repeatedly refused to return. In the first visits that some made to him by the officers and members of the Church, nothing was said of any breach of religious propriety. The only desire expressed was that he would return and walk with them as a communicant and Sabbath school teacher. And only when these entreaties were found to be unavailing, and it was seen that Mr. M. spoke openly and unambiguously of the iniquity of the Church, did they assume the ground of 'profaneness and general impiety,' as a pretence for destroying the influence of Mr. M. with the hope of preventing the exposure of their own iniquity.

M. H. S. further says, under the head of 'Error 3.' 'That Mr. M. has a certificate from the town clerk of Nashua of his good moral character, is not true.' Neither was this asserted in the communication of F. W. H. And yet M. H. S. plainly intimates that the statement of F. W. H., whatever that statement was, 'is *not true.*' What did F. W. H. assert in regard to the certificate of Mr. M's character? He asserted that it was 'signed by the Officers of the Nashua Rail Road, the selectmen of the town, the town clerk, and some of the principal citizens of various religious societies.' It is well known to M. H. S. that the former town of Nashua was divided nearly a year ago, the northern portion being organized as a new town, under the name of *Nashville.* He also knows that in Nashville the 'Nashua Rail Road' terminates, that here is its *depot* and its *officers* are stationed here. Here also Mr. M. resides and is employed. And would not any candid man of common sense, knowing these facts, understand F. W. H. when he mentions 'the Officers of the Nashua Rail Road' and 'the clerk of the town,' as referring to the town in which these officers are stationed, and where Mr. M. resides and is known. Who would expect Mr. M. to go over into Nashua for a certificate from the town clerk and select men there?

The above is a fair specimen of the candor and sincerity of M. H. S. And to illustrate its character, let us suppose Mr. M. to have been a member of one of the Orthodox Churches in Lowell, Rev. Mr. Blanchard's for instance. That Mr. M. is employed by the Boston and Lowell Rail Road company, about the depot in Boston and has his residence in that city. That he is expelled from the Church in Lowell, and a similar communication appears in a *Boston* paper, stating that 'Mr. M. has a certificate of character signed by the Officers of the Lowell Rail Road and the clerk of the city; meaning the city of Boston, where Mr. M. and these officers live and labor. That Mr. Blanchard, knowing these facts, comes out in reply and states, as follows, 'Error 3. That Mr. M. has a certificate, &c., from the city clerk of Lowell is not true.' What would the people of Boston and Lowell, knowing the circumstances, think and say of the character of Rev. Mr. Blanchard for candor and truthfulness? Much the same, we apprehend, as they do in Nashville and Nashua of M. H. S.

But such evasions of the truth, for the purpose of disparaging those who have stood aloof from him, for his dishonesty, are characteristic of M. H. S. To enumerate all the instances of his peculiar mode of telling the truth would require your page to be augmented to the dimensions of the Boston Notion. But there are a few so strikingly similar to the above, that you will perhaps insert them, in order that the above may be the better appreciated.

In January, 1836, Mr. Smith was at Providence, and preached a few Sabbaths with a Society there which had just extended an invitation to Rev. Mr. Balch to become its pastor. Mr. S. wishing to secure the place for himself, penned a disguised letter to Mr. B. to discourage his removal to Providence and signed it, 'A Member of the Society.' Mr. Balch received another similar epistle, about the same time, and suspecting Mr. S. to be the author of them, wrote him a letter, charging him with their authorship. Mr. Smith, in his reply, said, 'I am not the author of the letters to which you refer, I have no knowledge of the author, and have never had any more connection with the writing of them than yourself.' Subsequently, when under discipline on the charge of writing one of these letters, Mr. S. made the following confession, in writing, addressed to Rev. H. Ballou: 'I wrote the letter to W. S. Balch, which on Friday last I saw in your hands.' 'The denial of writing *letters* was an evasion equally unchristian and wrong.' Mr. S. still denies, however, that he has ever been guilty or made confession of falsehood! Whether the statement in reference to the certificate of Mr. M. charging F. W. H. with falsehood, is a *lie* direct, or 'an evasion equally unchristian and wrong,' your readers will judge.

Again, in Mr. Smith's pamphlet, entitled 'A Reply to the Personal Attack of Mr. O. A. Skinner and Others,' he relates, in part, the circumstances of his own dismission from the Universalist Society in Salem. This Society discarded him in consequence of the trickery and duplicity they thought they discovered in his course; and from that time he lost the confidence of the Universalist ministers and never afterward received their fellowship or sympathy. But in order to make it *appear*, that he still retained the confidence of the Universalist ministers, after his separation from the Salem Society, he makes the following statement, on page 13, of the above pamphlet: 'You will observe that this separation was the result of a demand upon the Society which they thought they could not accede to. How did it affect my standing among Universalist ministers? In reply I will present a few letters which are in my possession:' Mr. S. then proceeds to give the contents of five letters from Universalist ministers, with their dates, all of which were written *previous* to his separation from the Salem Society. His dismission, by the proprietors of the meeting-house, took place in April, 1840. And yet to show that he retained the confidence of the ministry, *after* this dismission, he has the assurance to give four letters, all bearing date previous to 1840, the earliest being dated June 29th, 1838, and the latest Dec. 3d, 1839. Such is the character of M. H. S. for 'evasion.' The subterfuge in regard to the certificate of the town clerk is therefore no new development of character. It is perfectly characteristic and in keeping.

M. H. S. further says of Mr. M. 'If he had changed his faith, that change had improved neither his morals nor his manners.' Mr. M. has no desire to wage a war of character with M. H. S. The character of Mr. M. is well known in Nashua and Nashville, and that of M. H. S. is beginning to develope itself to the satisfaction of those who were unacquainted with his past history. The citizens of Nashua, at a large and respectable meeting, passed a vote denominating him 'a hired slanderer;' and the people of Nashville have expressed their veneration for him by giving him *six* votes, at their late election, for the office of Superintending School Committee. Whether his various changes of faith have improved his morals or manners, it may be difficult to decide. But Mr. M. is not inclined to resort to his ministry as a school either of 'morals or manners.'

If strutting along our walks, attired with the most exquisite dandyism, and surveying himself first on one side and then on the other; if galloping through a muddy street, on a half-broken foal, to the annoyance of those who pass and sometimes apparently at the peril of his own neck; if gazing up and bowing to ladies who sit at their chamber windows, as he passes, is the perfection of manners and clerical dignity; and if extravagance and ostentation in all externals, to the neglect of pecuniary obligations of long standing, with a reckless disregard to candor, truth and honesty, constitutes good morals, then Mr. M. in leaving the First Congregational Church in Nashua, has sacrifices, rare facilities, for the cultivation of the virtues and the graces. But he is reconciled to this deprivation, counts himself happy in being delivered from such a circle of the pious and *elite*, and is very willing to abide the candid judgment of the community in which he resides on the merits of the case in question. JACOB K. MARSHALL.

Nashville, N. H.

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We the undersigned do hereby certify that we have been considerably acquainted with Mr. Jacob K. Marshall, having lived for many months under the same roof; and that we have never heard him make use of any profane or irreverent language; but on the contrary have ever considered him a friend of virtue, religion, morals and good order in society.

NAHUM BURKE,
EVELINA P. E. BURKE,
JENNETT A. BURKE,
GEORGE E. BURKE.

Nashua, May 1st, 1843.

For the Register and Observer.

THE APPROPRIATE WORK OF THE SUNDAY SCHOOL TEACHER, AND THE BEST MODE OF PERFORMING IT.—A SUNDAY SCHOOL ADDRESS.

(*Concluded.*)

In whichever aspect the subject is viewed (I speak as a Sunday School Teacher) whether we consider the design of the Sunday School Institution, or the expectations from its teachers and their obligation to meet them; or the wants and interests of its pupils and of the community in which we live, we in each and every case are uniformly led to the same conclusion, viz., that the appropriate work of the Sunday School teacher is to develope and train up the moral and religious faculties of the rising generation. This is his appropriate work, and the next question that naturally arises is as to the means by which this may be effected. How then may this work be done? This was our second inquiry. It seems to be a universal law that healthful exercise produces strength. This law is so well understood by careful observers that it is unnecessary to go into particulars in its support. It is familiarly known that the arm which holds the plow or that swings the sledge-hammer is more muscular than the arm which only wields the pen; and that the oak which stands alone upon the hill-top, and whose branches have been *vigorously exercised* by the wild winds of half a century is tougher timber than the oak which has stood in the forest and always been shielded from the free action of the winds by a thicket of neighbors. And this law that healthful action produces strength is not less true in the *mental* than in the *physical* and *vegetable* worlds. The faculties of the mind not less than the organs of the body, and the tree are strengthened by exercise. Our question therefore resolves into this, viz: How can we excite into healthful and strength-giving activity the moral and religious faculties of our pupils? These faculties, powers or affections of their minds may be excited to action by our presenting to their attention and comprehension, facts or information of the appropriate kind, or by our inducing them to study out and acquire such information for themselves, or they may be excited through *sympathy* with the *same feelings* existing in *active* condition in *ourselves.* The Sunday School by Manuals, by well selected Libraries, and above all by its large use of the Bible may and does induce children to acquire by their own study and reading a large amount of religious soul-improving information. From the necessity of the case the Teacher must possess the information required, and must be able so to impart it that children will attend to and can comprehend his instructions; and moreover that his instructions may be attended with the best effects, it is necessary that his own religious affections be warm, strong, and active in order that through sympathy they may excite their like in the minds of his pupils. It is a wise and beautiful arrangement of Providence that by the process of supplying himself with the truths he wishes to impart, the teacher admirably prepares his feelings for the work of imparting them.

In acquiring religious knowledge as a preparation, for instructing his class, the teacher nourishes up in his own mind, those more noble qualities and powers without whose active agency all his instructions will be cold, formal and ineffectual. We know how much greater effect is produced on ourselves by a discourse which seems to come from the heart of its author than by one equally able as an intellectual production, but which is delivered without feeling; and the difference of effect is far greater in the case of children. Their minds as compared with ours are affected more by sympathy and less by the mere force of logic and beauty of rhetoric. It is essential to the teacher's success that he aim to adapt himself to the peculiar characteristics of the youthful mind. Children are incapable of long-continued attention to a homogeneous discourse. An address to them in order to fix their attention must needs be *assorted in kinds*; admitting abrupt changes in style and matter, a sort of *mosaic* of the gems of thought. The minds of children too are much more rapid in their movements than those of adults, and an address to them should be adapted to this natural vivacity of their action. They can not or will not give attention to remarks which are sluggishly or hesitatingly delivered.

Children are not very easily capable of understanding abstractions, and are seldom if ever fond of them. To secure their attention and impress their minds our instructions must be given in concrete form, in the fulness of incident and detail. No form of instruction is more agreeable to their tastes and habits of thought than narrative; and especially narrative of persons. And this moreover is a very intelligible and useful forms of instruction. It seems to be a law of Providence that the contemplation of particular virtues in the characters of others shall tend to awaken those same virtues within ourselves. When we for instance contemplate the unrivalled self-denial, mercy and compassion of Jesus, the heroic moral courage of Paul and Stephen, or the loving sweetness of the disposition of John, the natural effect of such contemplations is to awaken in our characters the same qualities which we admire in those others. And as the scriptures present such exalted instances of virtuous action they, for that reason, as well as for others are peculiarly improving in their effects upon the minds which study them. If we can impart their rich narratives of virtuous action to the children under our care, or induce those children more diligently to study out such things for themselves we may feel assured that we in so doing, shall call into action the noblest faculties of their natures. Nor ought we to regard it as unfortunate to ourselves, even in a strictly selfish point of view, that our vocation requireth us to give largely of our attention to the study of the scriptures. It would be irreverent to suppose that the truths contained therein would have been disseminated on earth amidst circumstances of such peril, hardship, and martyrdom if they had not been adapted to and needed by mankind. And moreover there is perhaps no clearer proof of the high origin of those truths, than the purifying and ennobling effects which they produce on the minds which most diligently and habitually study and ponder them. We ought to love an office which brings us under such influences.

It is more beneficial to ponder the characters of good men than bad ones. True, the bad are designed as warnings, as are the good for examples. But the contemplation of their enormities excites in us feelings of hatred, abhorrence and disgust; while the contemplation of the characters of the eminently good excites, quickens and strengthens within us the more elevated feelings of love, admiration and delight. We in our illustrations of the virtues and vices should aim to make them as striking and impressive as truth will allow. If we use only moderate instances for illustrations, the effect will often be lost, and perhaps will in some instances be exactly the reverse of what we intend.

It is often more injurious to associate with persons who are moderately corrupt than with those who are extremely so. For the extreme case shocks our moral sensibility, and places us on our guard, and operates as a warning, while the moderate one excites no precautionary feelings, but its effect may often be to drag us gradually and without our suspecting it, down to its own baseness. And what is true of the effect upon us, of the character of those with whom we associate, is equally true as regards the effect of characters of whom we or our pupils read or hear. It seems therefore desirable that in our illustrations and examples of faults of character, we should take strong cases. Not those which are untrue to humanity, or which are extravagant and incredible, but such marked and decided instances as are natural and might be true.

In order to teach children with any considerable success, we must be *familiar* with what we would teach. What we would impart must not only be in the possession of our minds but must be *immediately available for ready use.* Hesitation on our part will be fatal to attention to us on the part of our pupils. How important then is thorough preparation! We can excite no action, no glow of feeling in the minds of our pupils unless we familiarly know the facts, and have them immediately available, and can express them fluently, and in language adapted to children. If we lack the knowledge, if we cannot recall it at pleasure, if we cannot utter it fluently and in a style of address adapted to the minds of children in either case, we avail little and fail in our work.

If there are any engaged in the work of Sunday School teaching, who find difficulty in recalling their ideas, or in readily giving them out in language adapted to the taste and comprehension of children, or who like Moses are 'slow of speech,' such persons would greatly increase their usefulness, as teachers, by correcting these evils. The rapidly acting minds of children will not and cannot wait for the movement of a sluggish utterance.

Does any one ask how these evils may be cured, I in a word would say by *study* and by practice in teaching the young.

To present facts we must know them. We may acquire them by study. To comunicate ideas we must have them, and the most direct and legitimate means of acquiring them is by study. To awaken religious feelings in the minds of our pupils through the means of sympathy, those feelings must be strong and active in ourselves. They may be made so by study. As I have in substance said before, to fit our minds for the work of educating the religious natures of others, we must bring our own moral and religious natures into healthful and enlightened activity, by occupying them and exercising them upon religious topics and storing them with religious information.

There has never been a time when a stronger necessity existed for thorough moral and religious culture than at present. In cities especially, this culture is desirable and important. The increase of population, and the progress of society in respect to internal improvements, commerce and the arts are concentrating vast masses of people in the commercial cities, where individuals are less subject to public scrutiny than in smaller towns, are leaving men more leisure to be used in some way, and are almost indefinitely increasing the travelling in the country. This progress gives to the large cities more and more influence for good or for ill over the other parts of the country. And whether the cities shall make their influence felt in elevating the standard of morals or in depressing it, whether a halo of exalted excellence shall surround them or whether they shall be plague spots disgracing and corrupting the country to which they belong, must depend on the moral character which they bear. And those whose vocation it is to train up the moral and religious faculties of the persons who are soon to fill the posts of power and trust, have a high responsibility resting upon them. Whether the increased leisure which advancing civilization brings with it shall operate advantageously or otherwise, must depend on the moral character of the people and the use to which they choose to devote that leisure. Internal improvements and the reduced cost of travelling are almost unsettling a portion of our population, and those who have no local habitation, but are to-day in one place and to-morrow in another, and always among strangers, and especially if they are in large towns and cities, are almost entirely exempted from the restraints of public opinion.

Persons who live in the smaller towns permanently, or who steadily remain in a city, are known to their neighbors, and to a considerable extent are restrained from vices by public opinion around them. But when travelling is as cheap as the staying at home, and vast multitudes are huddled together in cities, and a portion of the people are virtually without a fixed habitation, and people are from these causes exempted from the wholesome restraint of public opinion, then it is that an *internal principle of purity*, such as religion alone can supply, becomes of inestimable importance. Moral and religious culture for these reasons, is becoming more and more valuable and important with every step of advancement made by our country in internal improvement, commerce and population. And in cities, especially, whose influence is constantly and rapidly increasing, it behoves the friends of religion, of good morals and of order, to press forward in the work of training the religious natures of the young with augmented energy.

A. C.

For the Register and Observer.

ANNIVERSARIES IN NEW YORK.

Messrs Editors,—The last week as you are aware has been the time of the religious anniversaries in the city of New York. The different religious and benevolent associations designing to make the whole country or the whole world the sphere of their operations, and that great metropolis the centre of their efforts, have again presented themselves before the public, and made their annual statements, and endeavoured to attract the favorable notice of the community, that they might thereby carry out their various plans and accomplish the objects for which they are formed. Any thing like a detailed or extended notice of these meetings would be scarcely possible in the columns of the *Register.* Yet a brief and general notice may not be unacceptable to your readers, especially as these great anniversaries are a part of the history of the times, and indicate the direction of public sentiment, and show the character of the religious movement of our age.

These meetings have been held in the Tabernacle and various churches, and public halls. The Tabernacle especially has been occupied from 10 o'clock in the morning till about 10 o'clock at night one society holding its anniversary in the morning, another after dinner, and another in the evening. At the same time different churches in different parts of the city have been used by other associations. The American anti-slavery Society held its great meeting at the Apollo Saloon, on Tuesday forenoon, which was well attended by a large audience, and conducted with great spirit and unanimity. The most eloquent speech delivered in New York for the week, as very generally admitted, was by Wendell Philipps of Boston. Though sketches of it have been published in several of the New York papers, they can give little idea of its thrilling character. The other speeches of the A. S. meeting were very able and spirited.

One might see at all these anniversaries an evident desire to exhibit a spirit of liberality and Catholicism, but at the same time a fear of it also, and above all a spirit of intolerable hatred of the Roman Catholics. The devil was a personage who came in for a share of denunciation, and was represented as very black, but he was in no wise to be compared with his more detestable majesty the pope. The pope was plotting the destruction of our liberties; the pope was about to make Boston, that city of the pilgrims, his head quarters;

the pope was the great enemy of the human race.

Now so much as was said against popery, that had a good foundation, and much was said, might with very great propriety be turned against the accusers themselves. Indeed their arguments against the Roman Catholics were very much the arguments that Unitarians use against orthodoxy, such as their reliance on forms, instead of a spiritual and personal religion. One statement made by Mr. Kirk at the Foreign Evangelical Society, deserves notice. He stated as the reason why the so called rational Christians and the Catholics harmonized together so well, and were so much to be dreaded by the evangelicals, was that both based their system of religion on the idea of personal merit as the essential thing in religion. If he means to apply this to Unitarians, let us gladly accept the issue which he has made between us. It is the glorious doctrine of the Unitarian faith that we regard personal goodness and holiness as the essential thing, and not church forms or creeds, or reliance on substitutes for individual righteousness. If that is the point of difference between us, then let us rejoice in it, and hold up the great obligation of personal righteousness; with that for our great object, we can hope to do something in reforming the world, and introducing a better state of society.

It is a great oversight that the Unitarians should never hold a great meeting in New York. Why have they not done so? Why do these anniversary occasions pass by, and the great objects of Unitarian faith and reform go uncared for? I rejoiced to hear, as I did in New York, that the friends of our cause in Albany and the western part of that State, are resolving upon a convention to be held soon in Albany to promote the progress of Unitarian sentiments in the Empire State. Let them go on. Let the proposed meeting be announced, and great good will no doubt flow out of it.

But I have failed to give you any adequate idea of N. Y. anniversaries. Perhaps I may find room in your next paper for a few more observations upon them.

Yours, J. T.

BALL HUGHES' STATUE OF THE DEAD CHRIST.

We took occasion a few days ago to visit this statue, which is now exhibited in the hall over the Church in Bromfield Street. We feared we might be disappointed, as we have never yet seen a representation of the Savior that answered to those exalted conceptions, which are formed we suppose in the mind of every faithful and reverent disciple. But we were far more than satisfied,—we were filled with admiration and delight, as we gazed upon this truly noble and sublime production of art. Mr. Hughes has been eminently successful, we think, in representing the calmness, with which the Savior 'bowed his head and gave up the Ghost,' and in exhibiting the mingled majesty and mildness that beamed in that countenance on which glowed 'the light of the glory of God!'

We understand that the statue has been disposed of to the Catholic Society at South Boston, and will be placed in the Church, which that Society is now erecting. It will be exhibited for a few weeks where it now is, and we recommend it to all, who would like to have their hearts impressed, and their holiest emotions excited by looking upon an extraordinary production of genius and art, and a successful representation of one of the great facts in the Gospel history and the providence of God, not to lose the opportunity now offered, of visiting this statue.

SUNDAY SCHOOL AGENCY.

At a recent meeting of the Directors of the Sunday School Society, the following gentlemen were appointed Agents for visiting and addressing Sunday Schools for the ensuing year, viz., Rev. F. T. Gray, Rev. R. C. Waterston, Rev. A. B. Muzzy, J. F. Flagg, G. F. Thayer, R. W. Bayley, Isaiah Bangs, and Lewis G. Pray; and they respectfully give notice that they are ready to receive invitations from county Associations, Pastors and Superindents of Sunday Schools and to visit and perform such duty as may be required of them to promote the interest of these institutions.

Those who *invite* incur no expense but such as they may voluntarily assume.

A notice of at least one week should be given to the Agents before the time of the desired visit. Communications on the subject, to be addressed to Lewis G. Pray, 39 Allen Street.

MASSACHUSETTS COLONIZATION SOCIETY.

The Annual Meeting will be holden in the Central Church, in Winter street, on Wednesday, May 31, at 3 o'clock, P. M. Besides the usual exercises of an anniversary, the officers of the Society for the year ensuing are then to be elected.

Joseph Tracy, *Sec.*

*** The Massachusetts Bible Society will hold its annual meeting in the Central Church, Winter street, on Monday, the 29th inst., at 4 o'clock, P. M.; when the annual report will be read, and addresses made by gentlemen of this city and vicinity.

The meeting for business will be held in the upper Vestry of the house, at 3 o'clock, P. M.

G. W. Blagden, *Rec. Sec'y.*

RELIGIOUS ANNIVERSARIES.

We copy the following interesting notice, from the Monthly Miscellany for May.

ANNIVERSARY WEEK.

Our friends will bear in mind the approaching anniversaries, and we trust will show their interest in them by a general attendance. The week of their recurrence being determined by the old 'Election day,' which always came on the last Wednesday in May, they will this year fall upon the last days in May and the first in June. The meeting of the American Unitarian Association will be held on Tuesday evening, May 30, and of the Sunday School Society on Wednesday evening, May 31. The Berry Street Conference, on Wednesday, will doubtless afford a renewal of the pleasant discussions of previous years. The Collation, on Tuesday, may be anticipated as an occasion of even more enjoyment than on either of the last two years. The Committee appointed last year have made arrangements for an increased number of guests, and are taking measures to invite every Unitarian clergyman in the country, with his wife or daughter, (one lady to each gentleman,) to be present. Provision will be made for the *board* of all guests from the country, not otherwise accommodated, during Anniversary week, at the houses of gentlemen of our denomination, who ask the privilege of exercising this hospitality. Application may be made to the Secretary of the Committee, Wm. D. Coolidge, 17 Broad street, previously to Monday, the 29th of May, or to a member of the Committee who will be in attendance at W. Crosby & Co.'s bookstore, 118 Washington street, on Monday and Tuesday mornings, May 29 and 30, when and where tickets will be ready for delivery. Tickets will also be in readiness for clergymen and laymen of the city and elsewhere, on and after the 10th of May, and it is hoped that there will be a numerous attendance of our brethren, of town and country. The collation will be spread in the large hall over the Worcester Railroad Depot, opposite the United States Hotel, in Beach street.

Ministers' Collation.—We insert the following notice, at the request of the Committee appointed last year to make arrangements for the Collation the present year.

The Committee appointed by the company last year, to make arrangements for the meeting the present season, hereby respectfully and affectionately invite every clergyman of the Unitarian denomination in the United States, with his lady, and all from abroad who may be in the country at that time, to pass 'Anniversary Week' in this city; and especially, to be present at the collation to be served in the large Hall over the Worcester Railroad depot in Beach Street, on Tuesday, the 30th inst., at 2 o'clock precisely.

The Committee have the pleasure to add, that their city brethren have requested them to say that any clergyman from the country, with his lady, who may not have provided lodgings in the city, for the week, or any part of it, will be gladly received into their families. And all such are requested to give notice to the Secretary, of the fact, at as early a day as practicable, that the arrangements may be completed beforehand.

Tickets may be had of the Committee:

G. F. Thayer,	No.	12 Essex street.
R. M. Bayley,	"	14 Avon Place.
Jos. Eustis,	"	115 Washington st.
Chs. F. Adams,	"	23 Court st.
Francis Fisher,	"	23 Central wharf.
W. R. Sumner,	"	148 1-2 Wash. st.
F. C. Manning,	"	15 Central wharf.
Jn. Collamore, jr.	"	98 Washington st.
W. D. Coolidge,	"	17 Broad st.

Tickets may also be had of the Delegates from Societies not represented on the Committees:

John J. May,	No.	1 Broad, cor. of State st.
Wm. Thomas,	"	19 Long wharf.
Dan. Denny.	"	41 Kilby st.
David Paige,	"	53 Kilby st.
Eben'r. Dale,	"	103 Milk st.

Those who propose to be present at the collation are desired to secure their tickets early, as it is doubtful whether any will be for sale for many days after this week. An equal distribution of the tickets has been made to each Religious Society, so that all may have an opportunity to unite in this delightful festival.

W. D. Coolidge, *Secretary,*
No. 17 Broad st.

Boston, May 18th, 1843.

The Collation.—As many of our friends were unable to procure tickets for this Christian festival, the last year and the year before. To prevent a similar disappointment the Committee, the present year, again call the attention of those interested, to the fact, that the number of tickets is limited, by the capacity of the hall, far below the wants of our denomination in the city and neighborhood; consequently, some must again be disappointed. There are, however, a few tickets on sale still remaining in the hands of the Committee, who invite their brethren to make immediate application for them, if they would secure a participation in the enjoyments of this most agreeable occasion.

To prevent misapprehension, the Committee would state that each ticket admits *one* person of either sex, and gentlemen are at liberty to invite as many ladies as they have tickets for.

Tickets for the invited clergy and their ladies will be reserved for their use. [See advertisement.]

*** The Convention of the Congregational Ministers of Massachusetts, will meet in the Common Pleas Court Room, Court Square, Boston, on Wednesday, May 31st, at 5 o'clock, P. M.

The Annual Sermon before the Convention, will be preached by Rev. Joseph Field, D. D., of Weston, on Thursday, June 1st, at 11 A. M., in Bratle Street Meeting house. After the sermon, a collection will be taken up in aid of the widows and children of deceased Congregational ministers.

N. Adams, *Scribe of Convention.*

SUNDAY SCHOOL SOCIETY.

There will be a public meeting of the Sunday School Society, at the Rev. Mr. Gannett's Church, on Wednesday evening of the Anniversary week, [May 31st.] The pupils of several Sunday Schools will be present to unite in singing, and gentlemen from various parts of the country will address the meeting. Clergymen, Superintendents and Teachers of Sunday Schools in this Commonwealth and throughout New England, are invited to unite in this interesting celebration, and to assemble in the Berry street Vestry, at half past 6; to go from thence to the Church, where seats will be reserved for them.

Reports from the Sunday Schools connected with the Society, and communications from those interested in the cause of moral and religious education, may be directed to R. C. Waterston,
Cor. Sec. of the Sunday School So'y.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz.

From the Auxiliary Association in Springfield,	$23 00
From the Auxiliary Association in Cohassett,	4 00
From the Auxiliary Association in Bridgewater,	20 00
From the Auxiliary Association in Brattleboro', Vt., for 1842,	19 00
From the Auxiliary Association in Brattleboro', Vt., for 1843,	20 00
From the Auxiliary Association in Jamaica Plains,	54 00
From the Auxiliary Association in Concord,	102 25
From Lowell M. Stone of East Cambridge, to constitute himself a Life Member,	30 00
From the Auxiliary Association in Tyngsboro',	7 00
From the Auxiliary Association in Peterboro', N. H.,	35 00
From the Auxiliary Association in Newport, R. I.,	33 00
From the Auxiliary Association in Augusta, Me.,	24 00
From the Auxiliary Association in Beverly,	65 00
From the Auxiliary Association in Leicester,	35 50

BOOK AND PAMPHLET SOCIETY.

The Annual Meeting of the Book and Pamphlet Society will be holden on Tuesday evening next, at 7 1-2 o'clock, at the Berry Street Vestry.

Geo. W. Bond, *Sec'ry.*

WORCESTER ASSOCIATION.

The Worcester Association will meet in Bolton, on Tuesday, 23d inst., at 5 o'clock, P. M. A. Hill, *Scribe.*

OBITUARY.

JOSIAH KNAPP, ESQ.

In this city, on Saturday last, in the ninety-first year of his age, Josiah Knapp, Esq.

As the venerable patriarchs whose recollection extends to what is to most of us like remote antiquity, are few, and rapidly diminishing in number, it seems but the fulfilment of a public duty, to render to their memories, as they pass from among us, the tribute claimed by long lives of usefulness and virtue.

Mr. Knapp was born in 1753, and was of course in the maturity of manhood at the commencement of the revolution—in its leading events he took a deep interest, and he contributed freely not only his means but his personal services for the attainment of its great objects. Naturally of a retiring disposition, his ambition was to be useful rather than conspicuous, but in devotion to the interests of his country and cheerful endurance, of sacrifices in its behalf, none surpassed him. When peace was established, he engaged in active business, which he pursued with unabated industry and perseverance until the advance of age, though unattended by its usual infirmities, induced him to withdraw from participation in the labors and anxieties of trade.

For more than seventy years Mr. Knapp was a resident of the southerly section of the city, and to his enterprising spirit may be ascribed many of the most valuable improvements there. Few men have done so much to promote the welfare of the city and none in proportion to their ability have done more to advance its prosperity and increase its convenience. Always active himself, he furnished employment to large numbers of people throughout his life; and his word of encouragement, his personal efforts and his funds were never withheld from any object designed for the welfare of his fellow citizens.

The character of Mr. Knapp was marked by great decision and energy—his industry was unceasing, his perseverance unremitting. He was scrupulously honorable in all his dealings, securing by his perfect integrity the confidence and respect of all who knew him. He had none of the petty tricks and devices which are too frequently mistaken for sagacity, and he disdained that shrewdness which is often but another name for duplicity. His objects were always openly avowed and manfully pursued, without disguise or sinuosity, and he was universally acknowledged to be strictly and emphatically that noblest work of God, an honest man.

A more striking and beautiful illustration of a green old age was never afforded, than in the case of this excellent man. His mind was naturally acute, his memory was tenacious, and his disposition was uncommonly cheerful and animated. These qualities remained unimpaired to the last moment—the same serenity and benignity of manner which distinguished him, continued unchanged, even during the tedious hours of his last illness. He was uniformly an agreeable companion and his society was sought equally for the pleasure it inspired and the information it imparted. None of the querulousness which so frequently accompanies old age, ever appeared in him; the warmth and kindness of his heart and the faculties of his mind were alike unaffected by time. He was, to the last hour, the same true-hearted, benevolent, excellent man, that he had been through his long and eventful life.—*Boston Daily Advertiser.*

GENERAL INTELLIGENCE.

Fourth of July.—The Common Council of this city, at their meeting on Thursday evening, adopted the report of a joint committee, recommending that the 4th of July next be celebrated by a procession of the city authorities and citizens, and a public oration, and by music and fireworks on the Common in the evening.—The sum of $2,500 was appropriated for defraying the expense.

Duxbury Bank.—We learn that the stockholders of the Duxbury Bank voted on the 21st Nov. 1842, to close their affairs.

April 3, 1843, the stockholders received a dividend of Eighty per cent., and May 1, 1843, another of Ten per cent., being Ninety per cent. in five months and ten days. Some endorsers are yet to pay, real estate to be sold, &c., when a further dividend will be made.—*Bunker Hill Aurora.*

Completion of the Monument.—The Directors of the Bunker Hill Monument Association propose to celebrate the Completion of the Monument on the seventeenth of June next, the anniversary of the Battle of 1775.—The Directors and Members of the Association, with such Societies, Military corps, and individuals, as may choose to unite with them, will form a Procession on the Common in Boston, and proceed to the area on the northeasterly side of the Monument in Charlestown. An Address will there be delivered by the Hon. Daniel Webster. The President of the United States, the Heads of the Executive Departments, the Ex-Presidents of the United States, and the Governors of the several States, have been invited to unite in the celebration. Members of the Council and Legislature of Massachusetts, Senators and Representatives in Congress, State and United States Officers, the City and Municipal Officers of Boston and Charlestown, members of Scientific, Literary, Charitable and Mechanic Associations, with their banners and badges,—and Military Corps are hereby respectfully invited to honor the occasion with their presence.

The Committee of Arrangements have appointed Major General Samuel Chandler of Lexington, Chief Marshal, who will have the entire direction of the procession.

A programme of the order of procession and of services for the day will be issued by the Chief Marshal as soon as arranged.

For the Committee,
JOS. T. BUCKINGHAM, President.
G. WASHINGTON WARREN, Secretary.

Mackenzie.—The following gentlemen were appointed a committee, last evening, at a preparatory meeting of the subscribers to the Mackenzie Fund, to consider the best method of testifying the regard of the citizens of Boston: T. H. Perkins, H. G. Otis, Abbott Lawrence, N. Appleton, Joseph Bradlee, Dr. J. C. Warren, Charles G. Loring, Patrick Grant, Samuel F. Holbrook, John L. Dimmock, Ozias Goodwin, Thomas Lamb, George Darracott, William Hales, H. Inches, Jr, Samuel A. Eliot, Arthur Pickering.—*Atlas.*

City Affairs—Board of Aldermen, on Monday.—The committee upon the subject of celebrating the next anniversary of Independence, reported that the citizens be invited to unite with the City Council in celebrating that great event, and that some able and discreet person be invited to deliver an Oration on that occasion, and that in the evening of the Fourth of July next, fireworks and music be exhibited on the Common, and that $2500 be appropriated for the purpose. Accepted, and Aldermen Longley and Wilkinson were added to the committee.

Charles Francis Adams, Esq. was appointed to deliver the Oration on the 4th of July next.

Messrs. Billings Briggs, William T. Andrews, George Darracott, Uriel Crocker and Joseph Moriarty, were chosen Overseers of the House of Correction, on the part of the Board of Aldermen.

St. John, May 9.

The Boundary Survey.—Three of the gentlemen connected with the Boundary Survey, arrived here in the North America, from Boston. Their names are Capt. Broughton, Capt. Robinson and Lieut. Pipon, all of the Royal Engineers; they came from England to Boston by the steamer Hibernia. Mr. J. D. Featherstonhaugh, who has been for the last two years employed in surveying on the Disputed Territory with Capt. Broughton, has been here for the last fortnight. Lieut. Col. Escourt, the commissioner, has been at Bangor, according to the terms of the Treaty, and will be here with the next steamer from Eastport.

The surveying party expect to commence their labors in the forest about the beginning of June, and if the American Commissioner, Mr. Albert Smith, accedes to the arrangements proposed by Lieutenant Col. Escourt, a great number of men will be employed, who, by being divided into parties at different points, will greatly expedite the progress of the work—which, however, under the most favorable circumstance, is expected to continue two years.—*New Brunswicker.*

Emigrants who are looking to the West would many of them do better to turn their attention to Maine, which in many respects offers more advantages than the Western States. There is a large stock of excellent farming land lying between Houlton and the Aroostook river, which is owned by individuals, who would be glad to sell it at prices varying from one to two dollars an acre; besides which the States of Maine and Massachusetts have large quantities of excellent land, which they will sell to settlers at prices varying from fifty cents to one dollar an acre.—*Newburyport Herald.*

A Roman Catholic Monastery and College.—The Roman Catholics are preparing to build a very large Monastery and College within two miles of South Bend, Indiana. It is to be brick, three stories high, 200 feet by 40, and will cost about fifteen thousand dollars. The Roman Catholic Church owns a large quantity of real estate in St. Joseph's county, which property is to be used towards defraying the expense of building this large Monastery. There are seventeen monks, and two priests there now.

FOREIGN ITEMS.

From Europe.—By the arrival of the Great Western, at New York, London papers of 28th April have been received. The Great Western made her passage in twelve days and thirteen hours, which is the shortest passage ever made between England and New York.

The most important English news is that of the death of the Duke of Sussex, sixth son of George III, on the 22d ult, in the 70th year of his age; and the birth of a Princess to Queen Victoria, on the 25th.

England and America.—The following are extracts from the late speech of Lord Brougham, in the English House of Peers, on the motion of thanks to Lord Ashburton, for the treaty of Washington. In defence of the latter, against the charge of having adopted a truckling and unbecoming tone,' especially in his remarks at the Faneuil Hall meeting, Lord Brougham referred to the behavior and remarks of Geo. III, on meeting the first American Minister, who represented his revolted subjects, at that court.

He [George III] took the opportunity—said Lord B—of giving a most courteous reception, and of saying—that although he was the last man in his dominions that consented to the independence of America, there was no man in his dominions that wished better to that independence, and felt more anxious for the prosperity of the new world. This was after the whole of the military proceedings had closed, as the speech of Lord Ashburton had been made after the negotiations had closed. [Hear, hear.] My lords, (said the noble and learned lord,) I breathe the same prayer which my late sovereign expressed upon that memorable occasion. I hope and trust, for the sake of America first—for the sake of England next—for the sake of humanity, of mankind at large—that the prosperity and happiness of that great people will be perpetuated forever. My lords, I cannot view with indifference that magnificent empire which Englishmen have erected in that land: and my heart glows when I reflect that to England is owing that which America never scruples to confess she owes to England—those laws, those institutions—above all, that spirit of liberty, of religious as well as of civil liberty, which has made the American republic the greatest democratic nation that ever held existence upon the face of this earth. Contemplated in itself, there is enough to fill one with admiration, with hope, with exultation; but, in order to appreciate its merits and to carry those feelings to their utmost, it is necessary that we compare and contrast it with what has happened elsewhere, in other parts of the new world, where all the gifts of Nature were not attended with the blessings of social existence. Look at South America; look at the events which have separated the Spanish colonies from the parent State; contemplate for a moment the rich abundance of natural blessings, of physical resources, of animal power, of all that can make a people great and prosperous and powerful—above all, the gifts which ought to make them thankful to Heaven—peaceful and contented with one another; their boundless expanse of space diversified with every species of soil which can pour into their lap the produce of industry or scent the air with perfumes, or enrich man by the wealth; the proverbial and unsurpassed wealth of their minerals; every diversity of the most delicious climates, varying from the temperate to the torrid; every thing in absolute perfection, in abundance; these, a people of boundless capacity, numerous, various in their race, from the industry of the negro to the swiftness of the Indian, and the ability, the practised ability of the European and her descendants. All these rich treasures which Providence showered on them in such unmeasured abundance had none of them sufficed to prevent anarchy from being enthroned there, had totally failed to secure the establishment of even the semblance of a steady, fixed, regular Republic. But then turn your eye to the contrast, and compare them with North America, where you see men who, struggling with a hard climate, with, in many places, an ungrateful soil; their numbers, small at first, increasing rapidly; becoming countless and spreading over a vast extent of land, had erected a system which was tried in every political storm, and struggled with success out of it, and, above all, came triumphant over the greatest tempest—that of the European revolution—which had ever laid waste human society. To what was the contrast owing? It was because the Spaniards did not carry with them the blessings of a free constitution or the practices or principles of civil or religious liberty, and because North America was crowned with all these political blessings. And if a passing cloud has come over them for a moment—and it is but for a moment—and if there should seem to be, and I believe it is only this semblance of any departure on their side and in their conduct from those kind feelings and strict principles of religion and commercial honor and perfect national good faith which had always distinguished them, I have no more doubt than that I now stand here addressing your lordships, that that cloud will pass away, and that the Americans will once more, and in no long space of time, feel proud and feel glorious in once more resuming their station—a station worthy of their British descent and of their British kindred—by feeling and acting as they have felt, that no stain should be suffered to rest on any part of their national honor. [Cheers.]

The Prussian Censorship.—Banks of the Rotine, April 20.—Since the cessation of the Rhenische Zeitung, it is evident that the Prussian Government has exercised a more rigid control over the circulation of foreign journals, and on more than one occasion remonstrances have been addressed to foreign Courts.—An example of this kind recently occurred in Baden.—Since the beginning of the present month the Censorship has been remarkably rigid, and scarcely a day elapses without extensive cancelling of newspaper articles. The other day only the *beilage* (supplement) of the Manheim Journal was published alone, it being necessary to re-compose the whole of the other part of the paper. In the coffee-houses of Manheim all the copies of a certain number of the Abend Zeitung were seized, because the editor had inserted an objectional article from Ottersheim, without the revision of the Censor. This is an affair of frequent occurrence in Manheim, and naturally renders the Censorship very obnoxious.

Scotland.—The election of representatives to the General Assembly, which has just terminated, is the chief, almost the engrossing topic in Scotland. The belief is general, that the more decided parties of the Non-Intrusionists are in a majority.

Portugal.—The last accounts from Lisbon announce that the negotiations relative to a commercial treaty with England, are for the present at an end.—Lord Aberdeen adhered resolutely to the ground which he took four weeks since, and rejected, as of too unsatisfactory a nature to be entertained, the last proposition of Portugal.

India.—Calcutta papers to the 5th ult. inclusive, have been received.

The papers thus received are almost destitute of political intelligence. Lord Ellenborough was still at Agra, whither he had proceeded from Delhi on receipt of the intelligence of the late Maharajah's disease. No news of a later date than that received by the ordinary mail had been received in Calcutta either from Scinde or Cabul.

The late Earthquake in the West Indies.—Subscriptions have been opened in London as well as in Paris for the relief of the sufferers by the late earthquake in Guadaloupe. In the former, Queen Victoria subscribed £500, the Queen Dowager the same sum, Prince Albert, the Duke of Wellington, Sir Robert Peel, and many others, £100 each.

The Gospel in China.—The Church Chronicle mentions an interesting fact, which goes to strengthen the hope raised by late political events in that vast empire that the Gospel may soon be introduced into all the interior of Asia:—'The Anglo-Chinese College, supported by the London Missionary Society at Malacca,' (distant about fifteen hundred miles from China,) is to be removed to Hong Kong, together with the printing presses and other missionary apparatus; some of the missionaries will be stationed on that Island, and others will proceed to such of the Chinese cities, opened for commerce, by the treaty of peace, as may appear most eligible.'

More Destruction by Earthquakes.—Capt. Avery, of the bark Martin W. Brett, arrived at New York from Carthagena, reports that the *Grand Cayman*, one of the three Islands called Caymans, lying between Cuba and Jamaica, was sunk by an Earthquake. Capt. Avery reports having made the Island and being boarded by several boats from the shore. The Grand Cayman is about eight leagues long and two and a half broad, and is inhabited mostly by the descendants of the Old Bucanniers, and by negro turtle fishers. The schooner Patriot, from Port au Platt, on the 1st inst., when off that port, experienced a shock of an earthquake.

MARRIAGES.

In this city, by Rev Mr. Gray, Mr Tho's E. Brewer, to Miss Mary Jane Larkin, both of Boston.

May 16, by Rev Mr. Huntington, Mr. Wm. H. Carter of Wilmington, Mass. to Miss Sarah T. Bond of Boston.

Tuesday evening, by Rev S. D. Robbins, Samuel H. Rhoades, to Emily Green, daughter of Capt Andrew Green.

In Newburyport, Mr. John N. Cushing, Jr, to Miss Mary, eldest daughter of the late Capt Lawrence Brown.

In New York, David B. Crane, Esq, to Mrs Olivia Eaton.

DEATHS.

In this city, 12th inst. of consumption, Mary Jane, wife of Mr. Charles E. Trott, and daughter of the late Capt Theodore Stanwood, of Gloucester.

On the 11th instant, Francis, eldest son of Francis Dana, Jr. M. D. aged 7 years and 7 months.

On the 15th inst. after a short illness, Mrs Mary H., wife of Mr. Aaron P. Cleveland.

May 12th, Mr. Edward J. Robbins, 35; 15th, of consumption, Mrs Hannah, widow of the late Mr Benj. Appleton, 67.

In South Boston, at the residence of W. W. Fletcher, Miss Rachel Whiton, of Hingham, 75 yrs and 8 mos.

In New York on the 8th instant, after a short but severe sickness, Wm. S. Fearing, aged 41, of the firm of Fearing & Hall, of that city.

THE PICTORIAL BIBLE—Being the old and new Testaments, according to the authorised version, illustrated with more than a thousand engravings, representing the historical events after celebrated pictures; the landscape scenes from original drawings, or from authentic engravings; and the subjects of natural history, costume, and antiquities from the best sources; the text, with marginal references from the standard edition of the American Bible Society. The first number of this splendid Bible is this day published by SAXTON, PEIRCE & CO, 133 Washington st. The succeeding numbers will follow each other on the first and fifteenth of every month, till the whole is complete in 16 Nos. imperial Octavo, at 25 cts. a part.

THE BIBLICAL CABINET.

SAXTON, PEIRCE & CO. propose to publish a periodical under the above title, to contain valuable and costly treatises on Theological subjects, which are now beyond the reach of any but the wealthy, from their very high prices. It will be the endeavor to give no works but of the highest character, and such as shall be free from the charge of Protestant sectarianism; differing from the 'Select Library of Religious Literature' in being confined to works of a more strictly Theological character.

The first number, this day published, will contain 'Neander's History of the Ch. Religion,' during the first three centuries. m20

WATERSTON'S MORAL and Spiritual Culture, by R. C. Waterston, a few copies, being balance of the edition. Just received by W. CROSBY & CO, 118 Washington st. a8

NEW NOS.—Nos 7 and 8 Tom Burke of Ours, by Chas. Lever, with illustrations by Phiz, continued monthly.

No 6 Farmers' Encyclopædia and Dictionary of Rural Affairs, by C. W. Johnson, adapted to the U. S. by a Practical Farmer, with engravings.

No 1 Theirs's History of the French Revolution, translated with notes and anecdotes from the most authentic sources, by F. Shoberl, to be completed in four monthly parts, with 13 steel engravings, at $1 each part.

For sale at TICKNOR'S, corner of Washington and School sts. m20

SIR ASTLEY COOPER'S LIFE—interspersed with sketches from the note books of distinguished enterprising characters, by B. B. Cooper, Esq., F. R. S.

Received and for sale at TICKNOR'S, corner of Washington and School sts. m20

LADIES GAITER BOOTS—A beautiful assortment of Ladies Bronze, Black and Light Gaiter Boots just finished and for sale low by T. H. BELL, 155 Washington st., opposite the old South Church. m20 6wis

T. H. CARTER & CO., 118 Washington st., have just published part Five, Vol. III, of Marco Paul's Travels. m20

FOR SUNDAY SCHOOL LIBRARIES—A large assortment of Juvenile Books, suitable for Sunday School Libraries, for sale on favorable terms.

Also, all the manuals in common use, at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. m20

SECOND EDITION—Price reduced to 37 cts.—Natural History of the Fishes of Massachusetts, embracing a Practical Essay on Angling, with fifty-four wood engravings, by Dr. J. V. C. Smith.

This day published and for sale at W. D. TICKNOR'S, corner of Washington and School sts. m20

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WARE'S DISCOURSES on the offices and character of Jesus Christ.

Also, Brooks's Monitor, or reflections for each day in the year. For sale at a low price for distribution, at SIMPKINS'S, 21 Tremont Row. m20

THE CHILD IN HEAVEN—This day published by JOSEPH DOWE, 22 Court st.

'Mourn not for the child from thy tenderness riven,
Ere stain on its purity fell!
To thy questioning heart, lo! an answer from heaven;
Is it well with the child?' 'It is well.'

Also, at reduced prices, a good assortment of Sunday School Books. Sabbath School Teachers and Libraries supplied at lower prices, probably, than at any place in the city. 1-3t m20

SABBATH SCHOOL REPOSITORY, 118 Washington st.

The subscribers would respectfully call the attention of Clergymen and others to their collection of BOOKS FOR SABBATH SCHOOL LIBRARIES, to which, during the past year, they have been making additions of those suitable, intending that their assortment shall embrace all both old and new, that are found upon examination to be proper for the purpose.

The following are among the new Books that have been added since the last 'Anniversary Week,' which will be furnished on the best terms, as well as the publications of previous years:

Marco Paul's Travels, by Abbott.
Young Islanders; Tales of Illustrious Children.
Quentin Harewood; Three Months at Sea.
Rollo Philosophy, 4 vols; Parley's Young American; Moral Tales for the Young.
Merry's Moral Tales; Law of Kindness.
Masterman Ready, 3 parts; Arthur's Story Book.
Sketches for my Children; Useful Stories.
Golden Vase; First Impressions.
Benevolent Merchant; Annie Moore.
A Kiss for a Blow; Dick the Puny.
The Widow's Son; Rocky Island.
Facts not Fable; Old Ironsides.
Almonne; Young Rover.
Book of Nature Laid Open; Infantine Knowledge.
Thoughts on Spiritual Subjects; Reflections in Retirement.
D'Aubigne's Reformation; Little Coin Much Care.
Work and Wages; Biograpical Stories.
Boy's and Girl's Magazine; Emma, or the Lost Found.
The Lost Sister of Wyoming; Clouds and Sunshine.
Library for my Young Countrymen; John Smith.
Henry Hudson; Dawnings of Genius.
Charles Morton; Land without the Sabbath.
Paul Percival; Paraphrase of the Lord's Prayer.
The Flower People; Fenelon; Mary's Choice.
Persevere and you must Succeed.
Poems for Little Folks; Little Gift.
Little Keepsake; Willy the Wanderer.
Youth's Plutarch; The Mayflower.
Thoughts for the Thoughtful, Uncas and Miantonomoh.
The Great Secret; Charles Morton.
The Young Mechanic; On Board and On Shore.
Backbiting; Science of Common Things.
Conquest and Self Conquest; Child's Scrap Book.
Rollo Picture Book; Child's Picture Gallery.
Parley's Young American; Rosebud Wreath.
Little Stories for Little People; Stories about Poland.
Life of Deacon John Whitman.

MANUALS FOR SABBATH SCHOOLS.

All the Manuals used in our Sabbath Schools constantly on hand by the dozen or single copy. The following are among the most approved:

Allen's Questions, parts 1, 2 and 3; do. on Genesis; Worcester, Geneva, Channing's and Carpenter's Catechisms; First Book for Sunday Schools; Teacher's and Scholar's Text Book; Fox's Ministry of Christ, with Questions; Bible Biography; Scripture Truths, in Questions and Answers; Portsmouth Sunday School Hymn Book; Fox's Hints to Sunday School Teachers; do. Sunday School Prayer Book; Todd's Sunday School Teacher; Walker's Service Book; Catechism in Verse; Livermore's Commentary, vols 1 and 2, &c. &c.

NEW SINGING BOOK FOR SABBATH SCHOOLS.

The Sunday School Singing Book; being a collection of Hymns with appropriate Music, original and selected, designed expressly for the use of Sabbath Schools.

The subscribers respectfully request those purchasing Sunday School Books to call and examine their assortment. Making this a chief branch of their business they will supply purchasers upon the best terms, and send books at any time for examination, receiving back any that are not approved of.

W. C. & CO. also supply all the publications of our denomination. Orders from clergymen and others solicited. W.M. CROSBY & CO,
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THE RHEUMATIC SHOWER BATH,

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The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. a29

MOUNT AUBURN and other Poems, by Isaac McLellan, jr., author of 'The Fall of the Indians,' 'The Year, &c.

'Mine be the breezy hill, that skirts the down,
Where a green grassy turf is all I crave,
With here and there a violet bestrown,
Fast by a brook or fountain's murmuring wave,
And many an evening sun shine sweetly o'er my grave.'

Just received and for sale by FOWLE & CAPEN, corner of Washington and Franklin sts. m6 2i

BOYS AND GIRLS Magazine for May, just published—Contributors: Jacob Abbot, Mrs Sigourney, Miss Sedgwick, Miss H. F. Gould, Mrs F. S. Osgood, T. S. Arthur, Wm. Cutter, Mrs Goodwin and others—published monthly at $1,25 a year. W. CROSBY & CO, 118 Washington st. a29 m6

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Tuesday, May 30. Tuition in English, $4.—Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 10 years, with increasing patronage.

S. F. BUCKLIN,
B. W. HILDRETH,
S. R. PHELPS. } Com. of Trustees.

May., 1843. 3w

CHEAP
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HENRY PETTES & CO. solicit the attention of Purchasers to a very large and valuable Stock of CARPETS just opened at their WAREHOUSE, at the corner of WASHINGTON AND SUMMER STREETS, BOSTON—where may be found a very excellent quality of All-Wool Carpets, new patterns and handsome colors, 62 1-2 and 75 cents per yard. In particular, a variety of very choice small patterns, designed for

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☞ New Brussels Carpets, at $1.50.

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SPECIAL NOTICE.

THE SUBSCRIBERS takes this method to inform their Friends and Customers, that, in addition to all their former business, they have made arrangements to engage extensively in the CLOTH Trade; and, in order to conduct it to the best possible advantage, have secured the services of an able and efficient Agent, whose business it is to give constant personal attention to the purchase of

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American Broadcloths	from	150 to 250
English do.	from	250 to 400
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French do.

POETRY.

For the Register and Observer.

ADDRESS TO SPRING.

BY MRS. JANE E. LOCKE.

They all are hailing thee, delightful Spring
In tender accents and in tones of joy,
And longing for the fragrance thou dost bring,
And the rich buds of which thou art so coy.
They all are calling thee from winter's arms,
And wondering that thou lingerest on thy way;
The poet, as he drinketh in thy charms,
The stout earth-tiller, wailing thy delay,
And the bed-ridden for thy breath ere he shall pass away.

But feebly I do beckon thy return,
Tho' long mid southern bowers has been thy stay,
And for thine absence do but feebly mourn,
While thou art dallying on the hill-tops grey,
For there's a pall-like drapery o'er my heart,
A dim mist gathering on my mental sight,
A dull forboding thou and I shall part,
Not as we parted in youth's morning light,
With hopes and smiles, and I gaily as thou bedight.

And burdens of the past are on me yet,
The shadow of the hearse, the coffined dead,
My heart's deep sorrowing wail can I forget,
That echoed to thy last departing tread?
Or footsteps gay of one I hear not now,
Who garlands plucked from off thy brow for mine
In token of the love the tender vow,
To thee and me and nature's holy shrine,
The hallowed breathing of the soul within divine.

Though thou again dost hang thy tassels high,
On fragrant birch and on the reddening arms,
Of the young willow filling earth and sky,
With the delicious odor of thy charms:
And dost beside the leaping streamlet wake,
The purple violet thine own choicest dower
And fill the springs that summer hence may slake
Her parting thirst and give the genial power
To fainting herb and the long waiting feeble flower.

Yet many a merry tone is silent all,
And many a tiny hand laid still beside
The pulseless heart, which thou canst not recall,
Changes so sad the living scarce abide,
Since last we hailed thee in thy glorious bloom,
Or thou didst strew the earth with beauty o'er,
Sprinkling the sepulchre the dreary tomb
With bud and flower, or didst to life restore
Forgotten things, while those we deeply mourn return no more.

Once, when the tulip and the lilly brake
The cold moist earth betokening thy return,
And columbine and peony bespake
Thy hastening charms, how did my bosom yearn
For thy full glory; *now* thy sweets I love,
And feel the kindly influence of thy breath,
Thy beauties are as whisperings from above,
Yet still their language is to me of death,
For monument and urn the choicest garlands wreath.

Thou'lt come to me as thou dost come to all,
Arrayed in loveliness, so wast thou wont,
But saddening memories now thy charms recall,
And deep misgivings graven on thy front,
But come and go perchance when thou and I,
Oh joyous spring again shall meet 'twill be,
Where painful thoughts shall darken not thy sky,
Or memories sad obscure shrub, flower or tree,
Or dim forebodings come between my heart and thee.

Come thou, the call is out from hill and dale,
From rustic lodge from palace and from cot
And echo far returns the general 'hail'
To upland pass and the scarce budding grot;
But come thou then and bring to *chil-thood's* heart
Fresh dreams of gladness on thy dewy wings;
No whisperings of returnless joys impart,
A fear to such, or woe unbidden springs
Along the path thou strew'st for these with fragrant things.

Lowell, April, 1843.

For the Register and Observer.

LINES WRITTEN ON THE DEATH OF THE REV. WM. E. CHANNING.

'Tis Autumn, and the withered leaves
Are falling fast around;
And the wind that rustles through them,
Hath a sad and mournful sound.

But yet a deeper sorrow
Doth with our sadness blend,
For we weep that *thou* hast left us,
Our teacher and our friend!

With that noble mind unshattered,
And honors on thy head,
Thou hast gone with all thy brightness
To slumber with the dead.

The high and mighty ones of earth
Did homage to thy name,
And thou hast left to future years,
A never dying fame.

And proud and glorious titles,
To claim respect were thine,
The noble hearted patriot,
The scholar and divine.

Yet not for *this* we loved thee,
So tenderly and well;
And not for *this* we mourn thee,
With grief no words may tell.

Who in his hour of sorrow,
E'er came to thee in vain?
A min'stering angel thou didst stand,
Beside the bed of pain.

When to the poor and lowly,
The outcast ones of earth,
Shall rise another friend like thee?
Oh! well *they* knew thy worth.

And sadly to our inmost souls,
The mournful truth is borne,
We gaze upon these weeping ones
And feel that thou art gone!

Gone to thy God, thou sainted one!
Thy spirit now is free,
Though ours the *loss*, yet thine the *gain*,
How may we mourn for thee?

No! let us treasure in our hearts,
The lessons thou hast given,
And trust by following in thy steps,
To meet with thee in Heaven.

E. S. N.

MISCELLANEOUS.

SUNDAY IN SCOTLAND.

The ushering in of a Scottish Sunday morn is far different from what every one must have had occasion to observe—especially in and near large towns in England. There are no shops half opened till the very hour that summons the population to its worship—no servants work to be done at the doors and windows, though ever so early nothing that can remind one of the toil of the week, and the anxiety of the heart after worldly affairs. No artisans idling unwashed, and in their working dress about the streets; nor any of those degraded characters who may often be seen, with half a dozen dogs, making their way to the outskirts of the town, for the purpose of having a morning's sport in rat hunting along the ditches. They labor six days, and Saturday night effectually closes the scene. From sunrise to broad day, the holy time steals on as quiet as though toil and the common anxieties of life were never known. Every care, save the all-important one, seems laid aside. The calmness of the atmosphere, the repose of the senses from every sound, save the slow chiming of the distant bells, seem to speak it to be truly a day of rest—when the parent and the child, the rich man and the needy, alike in the presence of their Creator, observe his appointed time, and remember the Sabbath day to keep it holy.

The cottages on the mountain sides, which during the week present the very picture of peaceful industry, are usually on a Sunday morning shut up, and silent; as though, with the cessation of all human labor, the inhabitants had in spirit retired to that peaceful world of which a quiet Sabbath is so beautiful an emblem. But about the hour when the village bell begins to toll for the devout assembly, then may be seen issuing from the humble cottages, which hitherto appeared from their quietness almost uninhabited, each little family from first to last, all clad in their best, clean plain and homely; but to the devout and meek, a far more acceptable sight, than that gorgeous and costly attire which, attracting all attention to the pomp of this life, seems to convert the temple of the Most High into a house of earthly vanity. The elderly clad in sober colors, becoming their season of life, the young in simple white, equally characteristic of their innocence and purity, one following another in a long train along the mountain side, form, together with the place to which their steps are bending, a subject on which the mind long dwells with internal satisfaction.

In the evening, while perhaps the aged—they who are nigh upon the brink of that ocean of eternity upon which they must so soon embark—are engaged in the perusal of that volume which points out their way to the distant land; the young, to whom it is given to rejoice while yet their day is before them, often walk out on the hills together or alone, though always with that peaceful demeanor that total absence of all tendency to unhallowed mirth, which bespeaks a heart humble in its strength, and conscious of the service it owes to Him in whom is all glory and honor.

Thus peacefully and silently, the night again steals down—closing upon a day on which ten thousand hearts have been better taught their duty to all living.—*English paper.*

SUNDAY IN FRANCE.

I have said that the women appear to be too busy to find time for any personal indulgence; but the frequent dancing both in town and out of town and country, especially on Sunday, must form an exception to this rule. Through the whole of the Sunday, both men and women seem to give themselves up to the pursuit of pleasure, as earnestly as they do to labor during the rest of the week. It is on this day especially that the English stranger feels his real distance from his native land, and sighs in vain for the repose, and the quiet, as well as for the many holier associations, with which the memory of the Sabbath is sanctified to him. It is true that in the south of France, the peasants do not go out to labor exactly as on other days—that the common people are generally more neatly dressed, and many of them, especially the women, may be seen in the early part of the day repairing to the different churches; but the fact that it is a day set apart for amusements of every kind, amongst which may be enumerated horse-racing, horse fairs, plays, dancing, and public shows, sufficiently proves how little idea prevails amongst the people, of the real purpose for which the institution of the Sabbath was ordained. With regard to this day, we were particularly unfortunate in lodgings we had chosen, being opposite to the theatre, where a more than common display is expected every Sunday evening; in addition to which we were immediately over a room for drinking wine, for which purpose people continually flooked in between the acts. Besides the '*spectacle*,' many barns and public rooms in the town and suburbs of Pau, are filled with dancers on the Sunday afternoon and evening especially during the carnival; and in passing along the streets on that day you frequently see stages erected for the display of some monster, or the performance of some mountebank; and with them it is a custom for a party to station themselves at the doors of the churches, during service where they beat their drums, and announce to the people as they come out, what is to be the amusement of the afternoon or evening.—*Summer and Winter in the Pyrenees.*

HORTICULTURAL EXPEDITION TO CHINA.

China has long been known to possess many rare and valuable trees, shrubs, fruits, and flowers, which have not yet found their way to Europe. From thence come our beautiful Azeleas, Cammilias, and Wistaria (Glycine) Sinenses. Taking the advantage of the opening of the Chinese ports by the late treaty, the Horticultural Society of London has resolved to send a person well qualified for the undertaking, to bring home all he finds worthy of introduction into England. Among the fruits there, the Pekin peach is said to weigh two pounds, and nothing is more melting and delicious. Our own Government of the United States has it in contemplation to fit out an embassy on a liberal scale to China; and we hope among other important matters, that the subject of agriculture will not be forgotten.—In the meanwhile, we shall call the attention of the officers of our merchant ships about to sail on their annual voyages, to these matters, and see what we can do in our humble private way.—*American Agriculturist.*

THE BLISSFUL HOME.

Is there, in truth, any blessing of heaven, which is more beautiful, more worthy of our warmest gratitude, than the possession of a home, where goodness, kindness, and joy are daily inmates; where the heart and eye may sun themselves in a world of love; where the mind is clear and elevated; where friends, not merely by words but by actions, say to each other: 'Thy gladness, thy sorrow, thy hope, thy prayer, are also mine?'

See how, within the good and happy family, all inequalities are smoothed down, so as to form a common element of goodness and beauty, in which each member of the family finds his life, each power its development, each feeling its reception and its return, each fine pleasure its expansion. Behold, how the tears are like heaven's dew, the smiles like the sun's light, which call flowers into life; and love, love is the blessed, the consecrated earth, from which all germs of goodness and joy spring gloriously forth. Behold, how even the body (for that too must be there) grows and flourishes in the harmonious order of home, and has fruits which are not like those of Paradise,—forbidden!

Life in a happy family is a perpetual development, a continual spring day.

I have seen homes in cottages upon the sandy heath, as well as in princely castles adorned by the arts, and in the simple and commodious houses of the citizen; and everywhere, where Virtue and Love have bound the family together, where its presiding Genius, the good and careful wife, stood active and watchful, I saw everywhere the same friendly scenes, I heard everywhere the same beautiful harmonies. Riches and poverty made no difference.

Goodness and order, these heavenly messengers to the earth, spread everywhere the same peace, the same blessedness. No bitter root can grow; wherever it would spring forth, a smile or a tear, and at the same time a word of love comes to stifle its growth. Love watches over the cradle of the infant, over the rest of old age, over the well-being and success of each member of the family; in order to be happy, let each one go from the world's life,—home.

The sad heart finds consolation at home, the restless there find rest, the joyous have there their true element of life. Where else will you hear that sportive mirth which only excites curiosity in order to gratify it, where else those glad words of tenderness and commendation, where that hearty laughter, those bursts of heartfelt joy, to which innocence and goodness daily cry *again!* which are struck out by the fire-works of every-day life; where do you perceive all those finer graces which lend to life its highest charm,—where, if not in good and happy families?

Pious souls, when they speak of death, call it going '*home*.' Their longing for heaven is to them a home-sickness. Jesus, too, shows us the habitation of eternal felicity under the image of a home, of a 'Father's house.

Does not this instruct us that the earthly home should be a true image of the heavenly, a forecast of this higher home?

And since this is so, I often repeat to myself:

'Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise,' &c.

All this is called out, is developed, in a family home. There life stands, as it were, a verdant tree, constantly rising nearer to the sky.—*Frederika Bremer.*

[From the Congregational Journal.]

YOUTHFUL HONESTY.

As Deacon Seward was sitting one Sabbath evening in his beautiful arbor, in the rear of his garden, meditating upon the sermons he had heard during the day, and enjoying sweet communion with God, his attention was arrested by the conversation of two little boys, who were standing outside of the garden, with their eyes fastened on a pear tree, loaded with its luscious fruit. He was unobserved? for a luxuriant grape vine, with its thick foliage, covered the trelliswork of the summer-house, and almost excluded the rays of the sun itself.

'Robert,' said John Howe, 'Robert, I have been thinking all day about Deacon Seward's pear-tree, and I have made up my mind that I would have some of the pears this very night. That's the reason I asked you to walk with me. Now, Bob, I will creep through the fence and shake the tree, and you must pick up your hat full, and then we will have a good time eating them.'

'Why, John,' exclaimed little Robert, 'if I had known what you wanted, I would not have come with you. I love pears as well as you, but I can never consent to get them in this way. I would rather go and ask Mr. Seward for them, or not have them at all.'

'But Robert, Deacon Seward will not miss them, and if he does, he will not know who got them; and what hurt can it do?'

'True, John, but ever since Mr. L. requested children to commit the hundred and thirty-ninth psalm to memory, I thought it a very small matter whether I was seen by man or not, as long as I knew that God saw me. There was a time when I would have taken these pears; but I cannot now.'

But poor John Howe had never been taught the one hundred and thirty-ninth psalm; and he said, 'Well, you may do as you please, Bob, but I mean to have some of the Deacon's pears.' So he began to creep through the fence.

'Wait one minute, John,' said Robert, 'and let me repeat to you a few verses of that psalm.'

John paused, and little Robert proceeded very solemnly through the first twelve verses. When he came to the last two, 'If I say, surely the darkness shall cover me; even the darkness hideth not from thee, but the night shineth as the day; darkness and light are both alike to thee,' John had started back, and was standing trembling at his side. 'Well, Robert,' said he, 'that is all new to me; I never felt so before. Come, let us go home, and I promise you, if you will not tell anybody what I have been doing, I will never do so again.' I should like to read the whole of that psalm. Where shall I find it?'

'In the Bible, John.' But poor John had no Bible, for his father and mother were what they call Infidels, and had no Bible in their house.

'Bible!' said John, I have got no Bible; I wish I had one.'

'I will lend you mine,' said Robert, 'till you can get one;' and so saying they returned to their homes.

Deacon Seward's heart overflowed with tears of joy, at the result of this conversation; and after thanking God for this new proof of his power, he returned to his house. The next morning a servant was despatched, with a basket in each hand, to little Robert Baker and John Howe. Upon opening his, John found a large number of fine yellow pears, and a handsomely bound pocket Bible, with a mark in it at the hundred and thirty-ninth psalm, and a note from Deacon Seward, stating that he had overheard the conversation of the evening, and was happy to find that little John was so willing to abandon his evil course, as soon as he heard the word of God. The note expressed the hope that John would read the Bible through, and the assurance that the Deacon would never reveal what he had heard to any one. When Robert opened his basket, he found some fine pears, and a handsome little volume, entitled 'ANECDOTES,—The Young,' by the Religious Tract Society, and a mark in at the sixty-fifth page. It contained also a note, stating that the Deacon had heard the conversation between him and John Howe, and expressed a great deal of pleasure on account of Robert's honesty and regard for the word of God.

Robert then read the piece to which the Deacon had directed his attention.

'A poor chimney-sweeper's boy was employed at the house of a lady of rank, to cleanse the chimney of her chamber. Finding himself on the hearth of the lady's dressing-room, and perceiving no one there, he waited a few minutes to take a view of the beautiful things in the apartment. A gold watch, richly set in diamonds, particularly caught his attention, and he could not forbear taking it in his hand. Immediately the wish arose in his mind, 'Ah, if thou hadst such a one!' After a pause he said to himself, 'But if I take it, I shall be a thief,—and yet,' continued he, 'no one sees me. No one? does not God see me, who is present everywhere? Should I then be able to say my prayers to him, after I had committed a theft! Could I die in peace?' Overcome by these thoughts, a cold shiver seized him. 'No!' said he, laying down the watch, 'I had much rather be poor and keep my good conscience, than rich and become a rogue.' At these words he hastened back into the chimney.

'The countess, who was in the room adjoining, having overheard his soliloquy, sent for him the next morning, and accosted him: 'My little friend, why did you not take the watch yesterday?' The boy fell on his knees, speechless and astonished. 'I heard everything you said,' continued her ladyship; 'thank God for enabling you to resist the temptation, and be watchful over yourself for the future; from this moment you shall be in my service. I will both maintain and clothe you; nay, more, I will procure you good instruction, that shall ever guard you from similar temptations.' The boy burst into tears; he was anxious to express his gratitude, but he could not. The countess strictly kept her promise, and had the pleasure to see him grow up a pious, intelligent man.'

A MOTHER'S APPEAL.

To the Honorable Mayor of the city of Boston.

I am a widow, and the mother of two sons and one daughter. My husband was a sea-faring man; he strove hard to gain an honest living. He was successful till the turn of the times seemed to set the tide against him. His departure from his home, which happened five years ago, on the tenth of the last month, was ordered to be his last, and to be followed by no return to it. Whatever there is yet of him, that *was of the earth*, belongs to the bosom of the deep; what there was *from Heaven*, (and I gratefully acknowledge how much here was of this,) I trust I shall see and know again. The little of means that were left, I gathered, by the kindness of an only brother, who also is gone before me. I commended myself and my fatherless children to the care of *Him*, to whom alone, the bereaved are encouraged to raise their thoughts, and their hopes. I have done all I could, by strict economy, and prudent measures, to make my children intelligent and virtuous; and to enable them, by their own powers, to do well to themselves, and by their attainments, to do well to others. I was prospered, and was grateful, and was as happy, as the bereaved, and remembering survivor of happy alliance, can ever be. My oldest son approached to manhood with excellent promise. I have gazed on him, with tearful eye, for many an hour, when he knew it not, watching the development of his manliness, and to admit to my heart the sweet consolations, which I cannot tell you of, for there are no words for these;—the widow, and the mother, who sees in her son, the worth, the beauty, and the manliness of *him*, who only she could so love, so lose, and so mourn, and forever, can feel what I mean, if there be no words to tell of them.

This treasure suddenly changed his accustomed habits, his gentle manner, his frank complacency. Clouds came, where it used to be sunshine; and silence, instead of cheerful remark; then came irregularity in the hours of returning to his home; then later and still later hours; and still deeper gathering of gloom over his once lovely and innocent expression. The eye that used to turn on me with greatful and reverential affection, was averted; and it visited me only with rapid and fitful glances. 'What my son,' said I, 'has overtaken you? Is there any sorrow that has crept into your heart? What is it? Here is the bosom into which you may pour it. Tell me, my son; you have no sorrow, that is not my sorrow.' The tears forced their way, but no words. His heart seemed bursting, but he would tell me nothing. The appearance of wretchedness grew upon him, the habits of irregularity increased. I have sat, Oh! who can tell with what feverish agony! watching the tormenting slowness of the hour-hand, and listening with all my soul, thrown into the mere sense of hearing, to every passing footstep, till the frightful stillness of deep and dreadful night seemed to shut me out from the human world; *but he came not.* No kindness, no entreaties, no demand of maternal right, could touch that changed and impenetrable heart; and yet the agony which it felt would spread itself over his once delightful face;—till at length, it gathered that rigid and menacing emotion, when I ventured to touch upon my own wretchedness, which forced on me the horrible apprehension that there was something deeper than *sorrow*, in the changed aspect of my boy, and that I had lived, or was doomed to live, to regard the keeper of my hopes, the source of my reasonable ambition, the stay and comfort of my declining widowed years, as a *criminal!*

I was driven by this new impulse to know where those hours were spent, which once belonged to me, and who they were, that had robbed me of a treasure which could not enrich them, but which had 'made me poor indeed.' By the agency of friends, who took pity on me, I traced him out. I was relieved to know that he was only *on the way* to crime of public notoriety; and that he had not arrived at it. I heard of him among the riotous, and the vicious; among persons *older* than himself, who had seduced him away; he was described to me in the noisy mirth of some public houses of the city; and at the livery stables; and at some places which I shudder to think of. I fear, honored Sir, that my poor boy is lost.

Debts and *duns* and *threats*, are hourly heard at my humble mansion, where only there should be peace and humble gratitude. My heart is broken; and there is no help for me, as to my lost son! But I have another son approaching to manhood. Am I to go through these same sorrowing measures with my other son? Is there no way, sir, that these men who keep public houses, *and especially one that I can name in the centre of the city*, can be broken? Is there no way to prevent *minors* from drawing away the last shilling of *widows*, to pay for vices, and follies? Is there no way of preventing those men who keep carriages and horses to let, from helping the youth of this city to ride to ruin? Do such scenes as I allude to, exist in the very bosom of a society, which boasts of its order, its regularity, its morality, and its religious attainments? Are thousands and thousands sent to distant lands to reclaim and instruct the heathen, while you tolerate in your own city, establishments which show how worthless all instruction, all example may become, and which are factories of misery, agony and worse than death, to the innocent and the meritorious? Sir, I implore your protection,—save me from renewed wretchednes; *save to me my remaining boy*;—Let him be a son to me, a brother to my daughter; and when my widowed and broken heart shall heave its last pulse, let there be in it, the sentiment of gratitude for the blessing you have bestowed on the griefworn

ELIZABETH ——.

PLEASE READ THIS!

T. GILBERT & CO.,

PIANO-FORTE MANUFACTURERS,

406 WASHINGTON STREET, BOSTON,

NEXT BUILDING NORTH OF WASHINGTON BANK.

THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "CURRIER & GILBERT, 384," "T. GILBERT," and "T. GILBERT No. 402 and 406 *Washington Street*," are now too well known throughout this country to need any commendation, further than to say, that the *same* T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAFFORD, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; this combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage.

Boston, Feb. 3, 1843. T GILBERT & CO

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AMERICA an Ode and other Poems—just published and for sale by S. G. SIMPKINS, 21 Tremont Row. a8

SCHOOL IN PLYMOUTH.

THE subscriber proposes to open a School for girls in Plymouth about the first of May ensuing. All the branches which constitute a thorough English and Classical education will be taught, and every effort made to secure the improvement of pupils.

Mr E. would like to have 5 or 6 young ladies in his family as boarders. Terms, including board and tuition, $200 per annum. Instruction will be given on the Piano Forte by a competent teacher, and vocal music will be taught in School.

Persons desiring further information may address the subscriber in Boston, directing to the care of G. W. & C. R. Bond.

It is desirable that timely application be made.

HENRY F. EDES.

Boston, April 1, 1843. 4t

STEPHENS YUCATAN—This day received, and for sale at TICKNOR'S, corner of Washington and School sts., Incidents of Travel in Yucatan, by John L. Stephens, author of Incidents of Travel in Egypt, Arabia Petrea and the Holy Land; Incidents of Travel in Central America, &c. illustrated by 120 engravings, in 2vols, 8vo. a1

GROVE'S DICTIONARY—Grove's Greek and English Dictionary—for sale at the Christian Register office—price, two dollars. a22

REMOVAL.

BARRETT'S DYE-HOUSE—The office of this establishment has been removed from 35 Cornhill to 130 Washington, opposite School st., Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

THE PHILADELPHIA EDITION of The Neighbors—price 31 cents—received and for sale by SAXTON, PEIRCE & CO, 133 Washington st. a22

INCIDENTS OF TRAVEL IN YUCATAN, by John L. Stephens, author of Travels in Egypt, Arabia Petræ and the Holy Land, Central America, Chiapas and Yucatan, illustrated by 120 engravings, in 2 vols—just received and for sale at TICKNOR'S. a8

PANTOLOGY, or Systematic Survey of Human Knowledge; proposing a classification of all its branches—2d edition—by Rosevell Park, A. M. For sale at TICKNOR'S, corner of Washington and School streets. a8

A GALLOP AMONG AMERICAN Scenery, or Sketches of American Scenes and Military Adventures; by Augustus E. Silliman. This day published, and for sale at TICKNOR'S, corner of Washington and School streets. a8

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, Rochester, N. Y.—Providence, Newport, R. I.; Brattleboro' Vt; Savannah, Geo.; Mobile, Al. Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) April 1

BOSTON ORTHOPEDIC INSTITUTION.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one-sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, MD, Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.

Nov. 26. 6m

DENTAL SCIENCE.—The present age is emphatically one of scientific research and improvements, and perhaps in point of value, for the alleviation of human suffering, none can exceed the discovery of DR. STOCKING, SURGEON DENTIST, in the anodyne, prepared by him, for the purpose of destroying the nerves of the teeth. To render this remedy effectual, it is only necessary to make one application of it; and in 24 hours the vitality of the nerve and lining membrane of the tooth will be completely destroyed, without producing the slightest pain or inconvenience; so that it can be immediately filled and made useful for many years, instead of being extracted as a troublesome and useless organ. Those caustics and cauterizing instruments commonly resorted to by Dentists, for the purpose of destroying the nerves of teeth, produce such excruciating pain for at least fifteen hours, that most persons are filled with horror at the thought of such an operation and shrink from it as from the pangs of death.—The diamond cement, which is also the invention of DR. S., is admirably adapted to such cases of defective teeth as will not admit of gold and other kinds of filling; the advantages of which are: it being at first soft, may be more perfectly introduced into the cavity, and then shaped like the original tooth. In a few hours it becomes hard like stone, and renders the tooth capable of doing its portion in the important process of mastication. Among the many thousand cases of painful teeth treated during the past year as above described, Dr. S. can say without fear of contradiction, that not more than one case out of a hundred has proved a failure. These are facts that may occasion surprise—yet in the truth of which the public may have the most implicit confidence. No instruments for extracting teeth that have ever been invented, can equal in perfect adaptation to every conceivable case, the full Parisian set used by Dr. S. Artificial teeth that never change their color, or become offensive, he will set on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Particular and ESPECIAL attention will be given to filling teeth with the purest gold. Terms: Filling common sized cavities with gold, $1—for filling with cement and other filling 50 cts to $1—setting on pivot, from $1,50 to $3—whole upper set, from $20 to $75—extracting, 25 cts. All operations warranted. Office 266 Washington st, corner of Avon Place, Boston. feb 11

LOWELL LECTURES on the Evidences of Christianity, by J. G. Palfrey, with a discourse on the life and character of John Lowell, jr. by Edward Everett—for sale at SIMPKINS'S, 21 Tremont Row. a8

AN ELEMENTARY Treatise on the Structure and Operations of the National and State Governments of the United States—designed for the use of Schools, and for general readers, by Charles Mason, A. M., Councillor at Law. For sale at SIMPKINS'S, 21 Tremont Row. f18

STEPHENS'S YUCATAN, 120 engravings—Incidents of Travel in Yucatan, 2vs, 8vo—just published and for sale by W. CROSBY & CO, 118 Washington st. a8

FLINT'S GEOGRAPHY—A few copies of Flint's Geography and History of the valley of the Mississippi—for sale at this office—price, two dollars. a22

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Fine French Calf sew'd Boots from	5,00 to 6,00
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Goat do do do	1,75 to 2,00
Calf peg'd do do	1,37 to 1,75
do do do do	1,00 to 1,50
Kid and Grain Pumps,	1,00 to 2,50

Gents who may be in want of any article in the above line, will find it to their advantage to call and examine my stock before purchasing elsewhere, as they can depend upon having a prime article, and warranted to give satisfaction. T. H. BELL, 155 Washington street, opposite the old South Church. a29

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